THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Holy Baptism.

Where is it mothers learn their love?—
In every Church a fountain springs
O'er which the eternal Dove
Hovers on softest wings.

What sparkles in that lucid flood
Is water, by gross mortals eyed:
But seen by Faith, 't is blood
Out of a dear Friend's side.

A few calm words of faith and prayer,
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew.

O happy arms, where cradled lies,
And ready for the Lord's embrace,
That precious sacrifice,
The darling of his grace!

Blest eyes, that see the smiling gleam
Upon the slumbering features glow,
When the life-giving stream
Touches the tender brow!

Or when the holy cross is sign'd,
And the young soldier duly sworn
With true and fearless mind
To serve the Virgin-born.

But happiest ye, who seal'd and bless'd,
Back to your arms your treasure take,
With Jesus' mark impress'd,
To nurse for Jesus' sake:

To whom—as if in hallow'd air
Ye knelt before some awful shrine—
His innocent gestures wear
A meaning half divine:

By whom Love's daily touch is seen
In strengthening form and freshening hue,
In the fix'd brow serene,
The deep yet eager view.

Who taught thy pure and even breath
To come and go with such sweet grace?
Whence thy reposing Faith,
Though in our frail embrace?

O tender gem, and full of heaven!
Not in the twilight stars on high,
Not in moist flowers at even,
See we our God so nigh.

Sweet one, make haste and know Him too,
Thine own adopting Father love,
That like thine earliest dew
Thy dying sweets may prove.

Keble's Christian Year.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 6, 1834.

Church in the Colonies.—We hope the writer of the following letter will pardon the liberty which we take in making it public. The subject is one of such general interest that it would be an injustice to our readers to deprive them of the pleasure which we are sure the letter will afford.

Appended to the letter is a corrected list of the clergy in the Diocese of Nova Scotia, and accompanying it is a report of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among destitute Settlers in Upper Canada, for both of which we return our thanks.

Montreal, August 21, 1834.

'Rev. Sir,—I take the liberty of sending you a copy of the "Third Annual Report of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among destitute Settlers in Upper Canada;" by which you may perceive that we have begun to follow the good example set us by our fellow Churchmen in your flourishing country. It indeed shows that, as far as exertions are regarded, it is still the "day of small things" with us; but, though small, it must not be despised—the mighty oak was once a small acorn.

You will perceive that the "harvest is indeed plenteous;" and, I trust, you will unite with us in "praying the Lord to send more laborers into his harvest." All your brethren here rejoice to see our beloved sister Church of the United States spreading more and more over this continent, so fruitful in sects and sectaries; and we as earnestly offer our prayers for that Church, planted where the star-spangled banner waves, as for that in this land, where the proud banner of old England floats in the breeze. We pray that the Lord may bless, strengthen, and extend, wherever found, that Church, whose orders are so primitive,—whose doctrines are so pure and evangelical, and whose forms are the beauty of holiness itself,—that Church which is the chief pillar of Protestantism, which has withstood the assaults of sectarians, and has remained unshaken and unchanged, while all the other Churches of the Reformation have been constantly shifting, and changing like the driven sands on the sea-shore. Every new church formed—every new diocese organized, we can and do hail with joy, assured that each is a new pledge, that the time will come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In short, we look upon you as brethren of the same household of faith; and happy are we to wish you "God-speed"—to say, "The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace" and prosperity now and evermore.

With regard to the Church of Christ in this Diocese, I am happy to have it in my power to say, that the Lord begins to pour out upon us of his rich blessings; that, though clouds hang over our temporal prospects, yet the sun shines brighter and brighter, through these clouds, upon the spiritual interests of our Zion.

Lately we have had a great accession of devoted servants of the cross,—men who are willing to spend and be spent in the service of the Lord; and we look forward with full confidence to our young men, as well to those who are now preparing for the ministry, as to those who have already taken their stands as heralds of the Prince of Peace.

I feel that it would be perfectly superfluous to ask your prayers in our behalf, assured, as I am, that we are daily remembered by you at the throne of grace.'

CATECHETICAL.

We are happy to give the reader a continuance of the Catechism on the Gospels. It has evidently been prepared with much care and ability, and will attract the attention of such as are engaged in the religious instruction of the young.

For the Churchman.

THE GOSPEL.—PART I.

Section 1.—*St. Luke's Preface.*

Luke i. 1-5.

Q. To whom does St. Luke address his gospel?

A. To Theophilus. This may be a general title, applicable to every Christian as a lover of God, as Salvianus supposed; or it may have reference only to an individual. The latter supposition is most probable, on account of the epithet *excellent* given by St. Luke, which was a title of honor and respect usual in addressing noble personages. (Acts xxiv. 3; xxvi. 25.)

Q. What do we learn from this preface of St. Luke?

A. It appears that before St. Luke wrote his gospel, there had been many accounts of Jesus published, which were agreeable to the information received by the first Christians from the 'eye-witnesses and ministers of the word.' v. 1.

Q. What histories are here referred to?

A. Certain histories of the life of Christ, which are now lost, supposed by Ambrose and Epiphanius to be the gospels of Basilides, Cerinthus, and other early heretics.

Q. Does this appear probable?

A. I think not; for St. Luke is so far from blaming them for these performances, that he places himself among them. But these narratives having been written, not from personal knowledge, nor under the guidance of the Holy Spirit, were consequently not intended for perpetuity.

Q. What do you esteem a great proof of the certainty of those things which the Evangelists relate.

A. That the most important things said and done by Jesus Christ were recorded by those, who, from the beginning, were 'eye-witnesses, and ministers of the word.' Matthew, one of these original *eye-witnesses*, wrote a connected history for the use of the Jewish converts. St. Mark did the same, under the especial direction of St. Peter; and Luke, preaching the Gospel among the Gentiles, wrote this history for their further instruction, under the advice, as is commonly believed, of St. Paul, in whose company he was travelling.

Q. Why does this Evangelist assert that he had written all things *in order*, as many particulars are transposed in his history?

A. We must refer this expression to all the important circumstances of the history; the conception, birth, circumcision, death, resurrection, and ascension of Jesus Christ; all which he truly details *in order*. Or he may mean, that he would write *first* of those things which 'eye-witnesses' had narrated to him of Christ; and *then* of the labors of his ministers in propagation of the Gospel, as in the Acts.

Q. What should be our principal concern in studying the sacred history?

A. Our chief concern should be to profit by what we read, and to 'know the certainty of those things wherein we have been instructed;' maintaining a continual dependence on that Divine Spirit, by whose command these important facts were not left to the uncertainty of oral tradition, but delivered to the Church in writing.

Q. What should we learn from the care which St. Luke expresses for the edification of his friend Theophilus?

A. We should regard it as one of the most important offices of friendship to labor for the spiritual advantage of each other; not only by endeavoring to instruct the ignorant and awaken the careless, but also, as we have opportunity, to confirm the faith of all around us.

Q. What may we learn from the complimental phrases in this preface?

A. That religion is not inconsistent with politeness; but rather teaches us, according to the usages of society, to 'give honor to them to whom honor is due.'

Q. What further lesson may we learn from this preface to St. Luke's gospel?

A. We learn that God frequently makes use of one particular occasion to enlighten the whole Church; and that a narrative for one particular person only, becomes, through the appointment and inspiration of God, a public and divine book.

Section 2.—*St. John's Preface.*

John i. 1-18.

Q. Of what does St. John principally speak in his gospel?

A. The other Evangelists, says St. Augustine, have given us the life of Jesus Christ, and have detailed his words and actions at length. St. John, on the contrary, does not relate many of the actions of Christ, but is particular in his narration of those sublime discourses in which Christ reveals the *unity* of the three persons in the Godhead.

Q. What do you understand by the expression, "In the beginning?" (v. 1.)

A. In the language of the Jews this phrase frequently signifies *eternity*. Thus in Habakkuk i. 12, "Art thou not from everlasting, O Lord?" the Hebrew is literally, "Art thou not from the *beginning?*" And thus, in Prov. viii. 23, "I was set up from everlasting, from the *beginning*, or ever the earth was." Thus also, Micah v. 2, "Whose goings forth have been from of old," (Hebrew, from the *beginning*.) And I infer from the expression here used, that the Son of God, here called the Word or Logos, had an existence from eternity.

Q. Why is the title word given to the Son of God?

A. This title is given to the Son of God from the Scriptures of the Old Testament; and he is so called, because all the various manifestations which God makes of himself, whether in the works of creation, providence, or redemption—all the revelations he has been pleased to give of his will—are conveyed to us through Him; and therefore he is styled "The Word of God."

Q. Why is it added that "the Word was with God, and the Word was God?"

A. In order to show that although the Word was a distinct *person* from the Father, yet he had not a distinct *nature* from him, but was truly God.

Q. What argument do you deduce from the declaration that "all things were made" by this divine Word?

A. I consider this passage as decisive evidence of the divinity of Jesus Christ; for it asserts, that "all things" in the whole compass of nature "were made by him;" and *without* him was not a single being created, whether among the noblest or the meanest of God's various works.

Q. But might not all things have been made by Jesus Christ, as the *delegated* instrument of the Almighty Father; according to the Arian heresy?

A. No; none but Jehovah can exercise those attributes of omniscience and omnipotence, by which, in the works of creation, all things were arranged: otherwise, he contradicts himself, and gives his glory to another. (Isa. xlii. 8.)

Q. After showing that this eternal Word had given to all creatures their first being, what is the Evangelist's next declaration?

A. That the Word is not only a living being who has light; but that he is the self-existent Jehovah, the Living One, both *life* and *light* itself, the principle of all created life, and the fountain of all the light and knowledge which is in the soul; alone pointing out the way of access unto the Father, and restoring life to man when he lay "dead in trespasses and sins."

Q. What do you understand by the phrase in the fifth verse, "The light shineth in darkness," &c.?

A. That all the light of reason was but a communication of the eternal *light* of the Word; the immediate author of divine communication to mankind, shining during the *darkness* of paganism, and under the dispensation of Moses; and it still "shineth in darkness" on minds darkened by prejudice or enslaved by vice, and unmindful of the blessings to which a regard for its dictates would lead them.

Q. Why was John sent as a messenger from God?

A. He was sent on purpose to bear witness that Christ is the Messiah, "the true light, which lighteth" not the Jews only, but "every man that cometh into the world;" and for whose instructions he was to prepare a guilty world.

Q. What does the Evangelist declare respecting the love of the world?

A. That it blinds man, and shuts his eyes against the true light which is in God; and the more he resigns himself to the influence of the world, the less does he *know* Him who *made* it.

Q. To whom does the Evangelist allude when he says, "He came unto his own?"

A. He alludes to the Jewish nation, who were peculiarly his, as being selected by God from all other nations, to be the depositories of his truth; and from whom the eternal Word condescended to derive his humanity. But they "received him not" either as their Messiah or Redeemer.

Q. Was Christ rejected by all?

A. No; for many have believed, and do believe his promises, and obey his laws; and on these, of whatsoever nation they be, he hath conferred the high privilege of "becoming sons of God"—*not of blood*, in consequence of their natural ancestry—*nor of the will of the flesh*, of any human agency—*but of* God, through whose grace and mercy alone, they are indebted for all their privileges, and all their hopes.

Q. Why did the Eternal Word become man?

A. In order to rescue man from the tyranny of Satan, and restore him to the favor of God, the eternal Son of God assumed our nature, and "dwelt among us," as the Shekinah in the tabernacle of Moses; appearing among us "full of grace and truth," and manifesting such glory as none could exhibit but the "only-begotten of the Father."

Q. What is the praise which John Baptist here gives to Christ the Word? (v. 15.)

A. St. John clearly intimates the divine nature and excellencies of Jesus, and shows his own inferiority to him.

Q. What testimony does the Evangelist add to that of the Baptist?

A. From his own experience he could add, in his own name and of his brethren, that they all had received a rich variety of favors from the Saviour's *fulness*, even 'grace for grace.'

Q. When we compare the dispensation of Moses with that of Jesus, what do we observe?

A. We cannot but observe the superior *grace* of the Gospel, as opposed to the rigor of the law; and its brighter *truth*, as opposed to its shadows and ceremonies.

Q. Why should the Gospel of Jesus Christ be received with the most cheerful consent and readiness of mind?

A. Because God has never made to mankind so clear a manifestation of himself, as is here contained. "No man hath seen God at any time;" and whatever is known concerning his nature and will, is only by this revelation of his only-begotten Son. J. M. K.

MISCELLANY.

INFLUENCE OF RELIGIOUS PRINCIPLES ON OUR HAPPINESS.

(*Continued from p.* 717.)

Let us then acknowledge the blessings which we derive from religious principles. By fixing our views on the future, they save us from present misery; they form, without our perceiving it, the charm of the moral world; were it possible for us to destroy them by cold reasonings, a gloomy melancholy would constantly oppress our minds; a funereal stole would appear to be spread over the charms of nature, instead of that robe of light which now embellishes them. There might, no doubt, still be some enjoyment of life, during youth, while the pleasures of sense are so prevalent as to occupy the greater part of our thoughts; but when the passions are moderated, and the body rendered infirm by years or disease,—when that period arrives, at which moral enjoyments become the chief source of happiness, in what a deplorable state would we be, were those opinions and those hopes totally subverted, which alone can truly encourage and comfort us, and were we deprived of that activity of imagination which enlivens every object our anticipation can reach?

Let us then attentively reflect on the various unhappy consequences which would inevitably result from renouncing religious principles. We would not, in them, merely lose an imaginary, an ideal prospect of happiness: we should lose at once whatever serves at present to excite desire, or awaken ambition. No circumstance appears indifferent, while our actions and designs may be such as in a manner constantly to correspond with our duty, and while the exercise and improvement of our faculties may be considered as the commencement of an existence, of which the ultimate period lies concealed from our view: but when the awful period of final dissolution is every where presented to our eyes, and when we approach toward it every moment, what illusion could be so powerful as to save us from utter despair? Being circumscribed within the contracted space of human life, its narrow limits would be so constantly present to our thoughts, that before engaging in any enterprise, or entering on any study, we would be often led to consider how little such things deserve, on our part, the diligent inquiries and indefatigable application which they demand. Yes, even fame itself, which is held to be immortal, could no more so powerfully incite us, were we certainly convinced that it can only grow, rise, and subsist during that short portion of time, which is, in a manner, totally overlooked by our imagination. It is necessary that the extensive and unknown regions of futurity, if I may so speak, should still be our country, in order that we may truly experience an anxious love of lasting celebrity, and that ardent desire of performing great actions, which is its salutary consequence.

The opposers of religion are then, in my opinion, much mistaken, when they accuse religious sentiments, of necessarily disgusting us at worldly affairs and pleasures. The notions of eternity we receive from those principles are, on the contrary, the chief support of that ingenious concatenation of hopes and duties which so wonderously composes our intellectual happiness.

Religious principles are equally adapted to the weakness and the perfections of our nature. They afford us comfort, both under our real troubles, and under such as arise from an abuse of our foresight. But above all, they are congenial with every thing that is grand and elevated in our nature. Yes, if men are animated by sublime thoughts,—if they respect the intelligence with which they are adorned,—if the true dignity of their nature can interest them, they will fly with transport to embrace religion, which ennobles their faculties, fortifies their minds, and by its sentiments unites them to Him, whose omnipotence astonishes their understanding. Then, indeed, considering themselves as an emanation from that infinite Being, who is the first source of all things, they can never be drawn aside by that perverse philosophy, whose baneful lessons tend to persuade us that our soul, our reason, liberty, and all our immaterial essence, is the mere result of a fortuitous combination,—of an accidental harmony without intelligence.

We have never, perhaps, observed, with sufficient attention, the various kinds of happiness which would either be destroyed, or sensibly weakened, were this discouraging doctrine ever propagated.

What then would become of that most sublime of all sentiments, *admiration*, if, instead of the grand view of the universe reviving the idea of a Supreme Being, we could only trace, in the appearances of nature, a vast existence without design, cause, or destination, and if even the astonishment which we felt were but one of the spontaneous accidents of blind matter?

What would become of the pleasure we feel in the progressive improvement and exercise of our faculties,—if this intelligence, in which we glory, were only the result of chance, and if all our ideas were produced merely by the operation of the laws of motion; if our liberty were but a fiction, and if we had not, so to speak, any possession of ourselves?

What would become of that active spirit of curiosity which excites us continually to observe the wonders which surround us, and which inspires us with a desire of penetrating, in some measure, into the mystery of our existence, and the secret of our origin? It would certainly be of little avail to study the course of nature, if this science could only teach us the afflicting particulars of our *mechanical* slavery. A prisoner cannot be pleased by drawing a picture of his fetters, or counting the links of his chain.

But how beautiful does the world appear, when we view it as the result of one single and great thought, and when we find every where the stamp of an Eternal Intelligence! And how pleasing thus to live with sentiments of astonishment and adoration deeply impressed on our hearts!

What a subject of exultation are the endowments of the mind, when we can consider them as a participation of a sublime nature, of which God alone is the perfect model! And how delightful is the ambition of elevating ourselves still more by exercise, and improving all our faculties!

How charming, in short, is the contemplation of nature, when, at every new discovery, we seem to advance a step toward an acquaintance with that exalted wisdom which has prescribed laws to the universe, and maintains it in harmony! It is then, and only then, that study is truly interesting, and the progress of knowledge an increase of happiness. Under the influence of the opinions of materialists, our curiosity languishes,—our admiration is mere instinct,—and the sentiments we have of ourselves are altogether fictitious. On the contrary, with the idea of a God all is animated,—all is reasonable and true. Indeed, that truly happy idea appears as necessary to the moral nature of man as heat is to vegetation.

It may, perhaps, be thought that in examining the influence of religion on happiness, I have dwelt on several considerations which are not equally important to all men. There are, indeed, some more particularly adapted to that part of society whose minds have been cultivated by education; but I wish not, therefore, to withdraw my attention from the numerous class of mankind, whose happiness and misery depend on simple ideas proportioned to their circumstances and capacities.

Those who have been left, by the misfortunes of their parents, to the wide world, devoid of property, and deprived of the resources which depend on education, appear to have the most pressing and constant need of the assistance which religious principles afford. Men of this class, condemned to hard labor, are, as it were, confined in a rough and uniformly barren path,—where every succeeding day resembles the preceding, in which no obscure hopes nor flattering illusion can amuse them. They know that there is a wall of separation between them and fortune; and if they carry forward their views in life, they only discover the dreadful state any infirmity would reduce them to, and the deplorable situation to which they may, at last, be exposed, by suffering cruel neglect in their old age. With what transport then will they, in such circumstances, grasp at the comfortable hopes which religion presents! With what satisfaction will they learn, that after this probationary state, where the disparity of ranks and circumstances chagrined and distressed them, there is a time to succeed, in which all conditions will be equal! How piteous would their condition be, were they to renounce that single sentiment, or rather general idea, which they are not able to comprehend with ease, but can readily apply to every event and circumstance. 'It is God's will,' say they to themselves, and this thought at once confirms their resignation.—'God will reward you for it,' say they to others, on receiving a favor; and these words remind them, that the God of the rich and powerful is also theirs; and that far from being indifferent to their fate, he deigns himself to discharge their obligations. How many other popular expressions constantly recal the same sentiment of confidence and consolation? This continual dependence of the poor on the Deity raises them in their own estimation; prevents them from sinking under a load of contempt, and often affords them courage to resist the insolence of their haughty oppressors. What a surprising effect is thus produced by an idea so simple!

The moral advantages, of which religion is the source, resemble the grand blessings of nature, which belong equally to all men; and this I consider, above all the characteristics of religion, to be more particularly the seal of a divine hand. The sun, in the distribution of his rays, observes neither rank nor fortune: in the same way those comforting sentiments which depend on the belief of a Supreme Being, and all the hopes connected therewith, become the property of the poor as well as the rich,—of the weak as well as the powerful,—and can be as securely enjoyed under the humble roof of a cottage as in a superb palace. Civil laws give a sanction to the inequality of possessions, and religion alone sweetens the bitterness of this hard disproportion.

We could not avoid being touched with just compassion, were we to suppose the greater part of mankind deprived at one stroke of the only thought which supports their courage. They would no more have a God to confide their sorrows with,—they would no more attend his ordinances, to implore a spirit of resignation and tranquillity,—they would have no motive for raising their looks to heaven: their eyes would be cast down, fixed for ever on this abode of grief, of death, and eternal silence. Then those consoling tears, which are shed from a pleasing persuasion, that there exists somewhere commiseration and goodness, would no more moisten their eyes.

Every one must have beheld those veteran soldiers, who are so often seen prostrated on the pavement of the sanctuary, erected in the midst of their august retreat. Their hair, which time has whitened, and their forehead marked with honorable scars; that tottering step which age alone could impress,—all, at first view, inspire respect; but what emotions do we feel, when we see them lift up and join their trembling and enfeebled hands, to invoke the God of the universe,—of their soul and thought;—when we see them forget, in this affecting scene of devotion, their present pains and past sufferings; and when we see them rise with a countenance more serene, and expressive of the tranquillity and hope which devotion has diffused through their souls! Pity them not, in these moments, ye who estimate happiness only by worldly enjoyments! Their looks are humbled,—their body trembles, and death awaits their steps: but this inevitable end, whose very image terrifies you, they can see advancing without alarm. Their souls have approached Him who is good;—who can do every thing, and whom none ever loved without receiving comfort. Come, and contemplate this sight, ye who despise religion,—ye who boast of scientific intelligence, come and behold how little your pretended knowledge avails in promoting happiness! You must then either change the fate of men, and give them all, if you can, some portion of the enjoyments of life, or you must respect that sentiment which enables them to repulse the injuries of fortune. And since even the policy of tyrants has never dared to destroy it,—since their power has never been sufficient to accomplish this savage enterprise, would you, to whom nature has given superior endowments, be more cruel, more inexorable than they? Or if, by this pitiless doctrine, you wish to deprive the old, the sick, and the indigent, of the only idea of happiness which they can possess, go to those dungeons, those dreary cells, where the wretched prisoners struggle with their chains, and shut up, with your own hands, the only aperture through which any ray of light can reach them!

(*To be continued.*)

There are probably many among the readers of the Churchman, who are not possessed of the Parish Library, and to whom the following extract from one of its volumes will be new. We hope such persons will be induced to acquaint themselves with the work. Walton's Lives will be found interesting by all who love the Church; and no person should be without them who desires a general acquaintance with English literature. The volume of the Parish Library which contains his Lives, is, we believe, the only American edition of them which has ever been published.

He did at his return to London, acquaint a court-friend with his resolution to enter into sacred orders, who persuaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, 'It hath been formerly judged that the domestic servants of the King of heaven, should be of the noblest families on earth: and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of priest contemptible; yet I will labor to make it honorable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God that gave them: knowing that I can never do too much for him that hath done so much for me, as to make me a Christian. And I will labor to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus.

I have now brought him to the parsonage of Bemerton, and to the thirty-sixth year of his age, and must stop here, and bespeak the reader to prepare for an almost incredible story of the great sanctity of the short remainder of his holy life; a life so full of charity, humility, and all Christian virtues, that it deserves the eloquence of St. Chrysostom to commend and declare it? A life, that if it were related by a pen like his, there would then be no need for this age to look back into times past for the examples of primitive piety; for they might be all found in the life of George Herbert. But now, alas! who is fit to undertake it? I confess I am not: and am not pleased with myself that I must; and profess myself amazed when I consider how few of the clergy lived like him then, and how many live so unlike him now:—but it becomes not me to censure: my design is rather to assure the reader, that I have used very great diligence to inform myself, that I might inform him of the truth of what follows; and though I cannot adorn it with eloquence, yet I will do it with sincerity.

When at his induction,[*] he was shut into Bemerton church, being left there alone to toll the bell, (as the law requires him,) he stayed so much longer than an ordinary time before he returned to those friends that stayed expecting him at the church-door, that his friend Mr. Woodnot looked in at the church-window, and saw him lie prostrate on the ground before the altar: at which time and place, (as he after told Mr. Woodnot,) he set some rules to himself, for the future manage of his life; and then and there made a vow to labor to keep them.

And the same night that he had his induction, he said to Mr. Woodnot; 'I now look back upon my aspiring thoughts, and think myself more happy than if I had attained what then I so ambitiously thirsted for. And I can now behold the court with an impartial eye, and see plainly that it is made up of fraud, and titles, and flattery, and many other such empty, imaginary, painted pleasures; pleasures that are so empty, as not to satisfy when they are enjoyed. But in God and his service is a fulness of all joy and pleasure, and no satiety. And I will now use all my endeavors to bring my relations and dependents to a love and reliance on Him, who never fails those that trust him. But above all, I will be sure to live well, because the virtuous life of a clergyman is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an age that hath more need of good examples than precepts. And I beseech that God, who hath honored me so much as to call me to serve him at his altar, that as by his special grace he hath put into my heart these good desires and resolutions; so he will, by his assisting grace, give me ghostly strength to bring the same to good effect. And I beseech him that my humble and charitable life may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governor: and I am so proud of his service, that I will always observe, and obey, and do his will; and always call him Jesus my Master: and I will always contemn my birth, or any title of dignity that can be conferred upon me, when I shall compare them with my title of being a Priest, and serving at the altar of Jesus my Master.'[†]

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[*] [Or, as it is otherwise called, *Institution*:—the solemn charge taking of the parish.]

And that he did so, may appear in many parts of his book of sacred poems; especially in that which he calls "The Odour."[‡] In which he seems to rejoice in the thoughts of that word, '*Jesus*,' and say that the adding these words, 'My Master,' to it, and the often repetition of them, seemed to perfume his mind, and leave an oriental fragrancy in his very breath. And for his unforced choice to serve at God's altar, he seems in another place of his poems, ("The Pearl," *Matt.* xiii.§) to rejoice and say,—'He knew the ways of learning; knew what nature does willingly, and what when it is forced by fire; knew the ways of honor, and when glory inclines the soul to noble expressions; knew the court; knew the ways of pleasure, of love, of wit, of music, and upon what terms he declined all these for the service of his Master Jesus:' and then concludes, saying,

"Yet through these labyrinths, not my groveling wit,
But thy silk-twist, let down from heaven to me,
Did both conduct, and teach me how, by it,
To climb to thee."

The third day after he was made rector of Bemerton, and had changed his sword and silk clothes into a canonical coat, he returned so habited with his friend Mr. Woodnot, to Bainton; and immediately after he had seen and saluted his wife, he said to her—'You are now a minister's wife, and must now so far forget your father's house, as not to claim a precedence of any of your parishioners: for you are to know that a priest's wife can challenge no precedence or place, but that which she purchases by her obliging humility; and I am sure places so purchased do best become them. And let me tell you, that I am so good a herald as to assure you that this is truth.' And she was so meek a wife, as to assure him 'it was no vexing news to her, and that he should see her observe it with a cheerful willingness.' And, indeed, her unforced humility, that humility that was in her so original as to be born with her, made her so happy as to do so; and her doing so begot her an unfeigned love, and a serviceable respect from all that conversed with her; and this love followed her in all places, as inseparably as shadows follow substances in sunshine.

[†] In these his pious resolutions, Mr. Herbert seems almost to adopt the triumphant assertions of St. Paul: "Yea, I count all things but loss for the excellency of the knowledge of Christ Jesus." *Phil.* iii. 8. May these sentiments engage the serious attention of the younger clergy! Nothing surely can be more disgraceful than for a minister of the Gospel to assume the appearance of disclaiming his function, by imitating the habit and deportment of secular persons, when he affects the gentleman so much that he forgets the clergyman! See Scougal's *Works*, p. 246. [*Parish Library*, Vol. X. p. 182.]

[‡] Herbert's *Temple*, p. 169, edit. of 1709. [p. 221, ed. Lond. 1826.]

[§] *Ibid.* p. 81. [p. 134.]

From Harper's Family Library, No. 70.

RELIGION OF ANCIENT PERSIA.

(*Continued from page 717.*)

The doctrines and practice of the Ghebres and Parsees of the present day differ little from the above code. They adore Ormuzd as the author of all good; they inculcate purity in thought, word, and action. They reverence all the angels, subordinate spirits, and agents of that good principle; and endless prayers are prescribed in their liturgies, with all the solemn words to be used, not only for important occasions, but also in the most trifling functions of life. The visible objects of their veneration are the elements, especially that of fire; and light is regarded as the noblest symbol of the Supreme Being, who is without form or limits. The sun, moon, planets, and stars, and even the heavens themselves, obtain particular respect; and in praying they turn to them, and especially to the rising sun. They have no temples nor images, nor paintings of Ormuzd or his angels. The Atishkhudahs are merely edifices for guarding the sacred fire from defilement or extinction: in these the flame is kept burning; it is approached with the greatest reverence; and their most awful rites are practised before it. These houses are so constructed that the sun's rays never fall on the sacred fire.

There are in India two species of that element, termed the Behram and Adiram; the former should be composed of 1001 different sorts; the latter of at least fifteen or sixteen. These various kinds are enumerated,—as fire generated by rubbing wood and iron together, that taken from a kitchen, from a funeral pile,[*] and so on. The Behram fire is found in only three places; the Adiram fires are much more numerous. Each temple has but one sacred blaze, before which daily prayers are read. There are also occasional services, as that for the dead, and some for the living, which are solemnly recited. The great fire, whether of the first or second sort, is maintained by all Parsees in India, as before it certain ceremonies are always performed. Particular parts of their liturgy are repeated by the priest alone, standing or sitting, in long white garments, having his mouth covered with a piece of white cloth, to prevent the saliva from dropping or spitting out of the pure element while he chants the suitable texts.

Of these priests there are various classes,—Dustoors, Mobuds, and Herboods. The first are of the highest order,—for there are now neither Dustooran-Dustoor, nor Mobud-Mobudan (high priests),—and they are the doctors and expounders of the law. The others are of inferior rank, the latter being chiefly employed in performing certain menial offices in the fire-houses. The priesthood is hereditary in families of a particular tribe; they have no fixed salaries, being paid voluntarily for each service as it occurs, and many of them follow secular occupations.

In their religious rites much use is made of a kind of holy water named *zor*, held powerful in repelling evil spirits. The *hom*, too, which is the consecrated juice of a particular shrub and prepared with many ceremonies, is believed to be of singular efficacy, and is often mentioned in the sacred volumes. A drop of this is given to infants to cleanse them from the impurities of the womb, as likewise to persons at the point of death.

The naming of a child is an occasion of little ceremony; but the putting on the sacred cord (kusti), and the equally sacred shirt (sadra), is a very solemn act: these form the armor against Ahriman. The Parsees do not tolerate polygamy, unless the first wife prove barren; nor do their laws allow concubinage. They cannot eat or drink out of the same vessel with one of a different religion, nor are they fond even of using the cup of another, for fear of partaking of his sins. Their religion, however, admits of proselytism. They have no fasts, and reject every thing of the nature of penance. God, they say, delights in the happiness of his creatures; and they hold it meritorious to enjoy the best of every thing they can obtain. Birds and beasts of prey, the dog, and the hare, are forbidden as food. Their faith inculcates general benevolence; to be honest in bargains; to be kind to one's cattle, and faithful to masters; to give the priests their due, physicians their fees,—and these last are enjoined to try their sanitary experiments on infidels before practising on Parsees. By the Vendidad, dogs and cocks are held in great regard as animals who watch the approach of evil spirits, against which the disciples of Zoroaster are constantly on their guard; on the other hand, it is meritorious to kill serpents, frogs, toads, and other reptiles, as being the creatures of Ahriman.

The Parsees and Ghebres never willingly throw filth either into fire or water: even the trade of a smith is proscribed among them by custom, though not by law; nor will they use fire-arms, which they allege defile that element; still less will they extinguish a fire. Yet when the flames are destroying their property, they have in recent times, been known to work hard in putting them out.[*] This reverence for the elements prevents them from being sailors, as in a long voyage they might be forced to defile the sea.

When a relation is dying they recite over him prescribed prayers, and have a dog at hand to drive away the evil spirits that flock around the bed. After death, the body is dressed in old but clean clothes, and conveyed on an iron frame to the tomb, on the shoulders of bearers, who are tied together with a piece of tape, in order to deter the demons, which are supposed to be hovering near, from molesting the corpse. It is well known that they neither burn nor bury their dead. They have circular towers, called dockmehs, in which are constructed inclined planes; and on these they expose the bodies, courting the fowls of the air to feed upon them. They even draw auguries regarding the happiness or misery of the deceased, according as the left or the right eye is first pecked out by the vultures.

Such are a few particulars relative to the religious customs of the modern Ghebres, which do not essentially differ from those recorded as belonging to the religion of Zoroaster. Of that faith we shall only further remark, that its author has obviously drawn largely upon the systems both of the Jews and of the Hindoos, engrafting what he culled from each on the Chaldean stem, which he found ready flourishing, although overgrown by errors. The intricate ritual, the multiplication of ceremonies, and the adoption of the mysterious Honover, are clearly of Hebrew derivation. The greater part of the mythology, particularly the fable of the sacred bull, with many of the superstitions, and above all the Sanscrit origin of the Zend itself, proclaim their Hindoo extraction; while the whole of the cosmogony, together with the high rank assigned to the celestial bodies and planetary system, attest an Assyrian lineage.

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[*] This must be an Indian excrescence, since the ancient Persians did not burn their dead.

[*] This occurred in the great fire at Bombay in 1803; and the writer of this work has seen them do the same at a later period in Calcutta.

We find the following extract in the Catholic Herald, from a work lately published on the Antiquities of the Church.

The church was formerly, (and is now, where it can be done without great inconvenience,) constructed so as to have its grand sanctuary at the eastern extremity: thus the worshippers prayed with their faces to that quarter where after the darkness of night the sun arose in splendor; by which they exhibited the belief and hope which they cherished of a glorious resurrection from the shades of death; thus too, the Christians of the West turned toward the land of Judea, marked by the footsteps and miracles of the Saviour; toward Bethlehem, where angels chanted the praises of the new born Emanuel to shepherds rapt in adoration; toward that Jordan on whose banks the last and the greatest of the prophetic train pointed out to astonished multitudes, that Lamb who came to take away the sins of the world, while the Almighty Father proclaimed his eternal generation, as the mystic dove overshadowed that head yet reeking from the consecrated stream; toward Thabor, where the Son of man beaming forth their rays which he emitted before the day-star was created, shed upon the meek son of Aram and the hoary Thesbite, angelic effulgence, while the favored apostles entreated permission to remain upon the sacred spot; toward Jerusalem itself, that city of so many affecting recollections, the scene of nature's convulsion at the Saviour's death, that place of his triumphant resurrection, where the veil of the temple was rent, and where the vast foundations of the mighty edifice of our institutions were laid; toward Olivet whose clouds seem to the lingering pilgrim transparent veils before the gates of heaven; toward that region where tongues of celestial fire gave to the apostolic band that glowing eloquence which enlightened a world and enkindled in so many hearts the flame of ardent charity. Thus in what would seem to the thoughtless a trifle; in that which the philosophist would affect to despise; or which might be even the subject of his jest for a buffoon; the wise fathers of the Church, equally intimate with the great truths of religion as with the avenues to the human heart, sought to establish lasting means for deeply imprinting upon the mind the knowledge of important facts and of exciting the affections to a correct and enlightened, a warm and a pure devotion.

The eastern end of the middle aisle was semicircular, and the floor of its sanctuary was considerably elevated. In the centre, at the extremity, was the bishop's chair somewhat raised above the benches, which on either side continued around the curve; upon these at his right and left sat the priests. Immediately before him, but at some distance from the prelate, upon a platform raised two or three steps over the level of the sanctuary, and under a canopy supported by four pillars, was the altar; its front was toward the episcopal and presbyterial seats, its back toward the nave of the church. At the side of this altar, within the sanctuary, stood the deacons. The elevated platform, which extended from the eastern extremity to the range of the altar's back, was separated from the other part of the church by *cancellæ* or rails, and was hence called the chancel, but more usually the sanctuary. From this on either side of the altar was a descent by three or four steps to the passage which intervened between it and the choir. This latter was an oblong parallelogram behind the altar, extending to a considerable distance into the nave, and elevated two or three steps above its level; it was by some called the ambo, though more correctly this was the name of its pulpit; it was enclosed by a low division, around which on the inside were benches for the subdeacons and minor clergy; within it, generally at the side, were two or more pulpits, from which the epistles and gospels were chanted, the lessons were read, and instructions were given. The entrance from the church to this choir was in the centre, at its western extremity; it was kept by a sub-deacon who admitted none but clergymen: at its eastern extremity was a corresponding door which opened on the passage to the sanctuary. On the south or right hand side, the men who were admitted to communion occupied the space between the choir and the wall, those most venerable for age or station being in front; the females were on the northern side similarly arranged. The sacristy was on the side occupied by the men. The porters, who are the lowest order among the clergy, preserved regularity on this side; while the deaconesses performed the same duty among the women. This separation of the sexes continued throughout the entire church. The faithful who were not admitted to communion, the more advanced catechumens, and strangers, occupied the western extremity of the building, and the two latter were always required to withdraw at the end of the sermon, before the mass of the faithful commenced. In the porch outside the church, the penitents who were excluded for their misconduct, begged the prayers of those who were permitted to attend at the celebration of the mysteries.

During several centuries, the churches have in general gradually assumed a different aspect, and the strictness of their internal discipline has been removed in most instances to where the prelate's chair was silently placed; and this seat is on the northern side of the sanctuary; the vestry room or sacristy communicates immediately with the sanctuary on its southern side; the sanctuary itself has been enlarged, and the outer choir has disappeared; the front of the altar faces the congregation: of course the celebrant stands with his back toward the people; and not only is the separation between the faithful and strangers discontinued, but also that between the sexes. Yet, however, in many churches some vestiges of the ancient customs are found; a few of the high altars are built upon the old plan; the choir is in some places retained; and in others a different side of the church is occupied by men from that in which the women assemble.

The following judicious remarks on articles of Faith are from Jones of Nayland, in his Letter to the Common People.

You know, my dear brethren, that *pride* is a very prevailing passion in human nature; and unless we are very much upon our guard, and are fortified with the true principles of Christian humility, we are all of us in danger of being insnared by it. Men are proud of their clothes, and proud of their riches, and proud of their titles; but, above all, they are proud of their understanding. Some men are endued with a strength of mind which enables them to bear up with cheerfulness under the common trials of sickness, and losses, and disappointments; while, perhaps, the same men cannot endure the thought of being *cheated* and *imposed upon*, because it is a reflection upon their *understanding*. Our adversaries, therefore, hoping to make the stronger impression, apply themselves first of all to your pride, and inform you, that this doctrine of the Trinity is *imposed upon your consciences by church authority*. But if the fact be laid before you, it will soon appear that no point of faith is thus imposed upon you by the Church of England. The points of faith which you are required to believe are interwoven with all the forms and offices of our public Liturgy. They are collected together for the younger sort of people in the Church Catechism; and for all teachers, whether clergy or laity, they are drawn out more at large in the *articles of religion*, generally printed at the end of the Book of Common Prayer. So that all the articles of faith being imposed in the same manner, it will follow, that they are *all* imposed by *church authority* or none of them. Let us put it to the trial, and begin with the first article of the *Creed*:—*I believe in* God, *the Father almighty*. How is this article imposed? Does the Church determine by her own authority whether there is a God or not? And so for the rest. Does the Church determine whether there is a Christ, or a Holy Ghost? whether there will be a *resurrection of the dead*, and a *life everlasting*? Certainly the Church neither does nor can pretend to determine any of these things for us; because where any thing is determined by authority, such authority must be superior to what it determines: to suppose which, in this case, would be equally false and presumptuous. Therefore the truth of the matter is this; that the Church does only declare that faith which it has received; and instead of her *imposing*, this faith is *imposed* upon the Church by the uncontrollable authority of God in the holy Scripture, to which every private Christian is referred for the proper evidence of any particular doctrine, and for that of the Trinity among the rest. Those articles which are of a nature inferior to the Church itself, are the only subjects of Church authority. Thus, as the *body is more* than the *raiment* that is worn upon it; so the life and being of the Church is superior to those outward regulations, which serve only to the order, decency and well being of it; and which the Church may, for this reason, appoint, alter, and improve by her own authority. But if any man informs you, that points of faith, or moral practice, are *imposed upon your consciences* by the same authority, he has either mistaken the case, or is himself endeavoring to impose upon your understanding.

COMMUNICATIONS.

For the Churchman.

ECCLESIA VINDICATA.

Mr. Editor,—Not that I love Cæsar less, but that I love Rome more,—not that I fail in honor to the oldest living son of the American Church, but that the highest duty of her children is to their sacred mother,—do I approach, and with no incautious hand, a subject which is doubtless one of interest to your readers.

A "Charge" from the senior Bishop of Pennsylvania has been now some time before the public, has attracted notice, and has received—if we regard the greater part of its contents—no undeserved commendation. But there is a sentiment upon its pages which hath called forth expressions of doubt, hath awakened alarm among the friends of the Church, and, to prove there is ground for alarm, hath obtained universal applause among her enemies. Guarded as is the language of its venerable author—and when has he been less than guarded—it is in vain to deny that on the 14th and 15th pages of the charge, we are taught to believe, that not the American Church, but some of her private divines, maintain the necessity of the Episcopal succession to constitute a valid ministry and valid sacraments. We are told that it is not the American Church, but some of her divines alone, who have pronounced all bodies of professing Christians wanting in that succession, to be out of the pale of her communion—to be, ipso facto, by that very defect—schismatical.

The reverse of this sentiment I am about to sustain. I am about—yet less fully than the subject might demand—to evince, that although some private divines of a respectable name may have judged otherwise, the American Church, as an uncorrupted branch of the Church Catholic, has declared Episcopal ordination—the sacerdotal power derived by unbroken succession from the apostles, through the order now known as that of bishops—to be essential to a valid ministry; and that all Churches which have not such ordination are out of her own and the communion of the Church Catholic, or in other words have become schismatical.

1. That the American Church, tracking the footsteps of the parent Church in England, has rejected the validity of all sacerdotal power, and therefore of all sacerdotal acts not Episcopally derived, is susceptible of proof, alike from her language and from her practice. From her language: Scarce have we taken up her Book of Common Prayer, and turned to her office for conferring the ministerial powers, when we are met by the declaration: "It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests, and Deacons." She recognises then three and but three orders of ministers—where? with the most perfect regard to her own catholicity, she does not say, within the boundaries of her own pale alone, but in "Christ's Church." But by what right do these three orders subsist? Are they merely the result of apostolic practice? Does the expression, "From the Apostles' time there have been these orders," indicate only a fact; or does it not also decide the principle, that being of apostolic they are of divine appointment, and therefore by the same appointment to be laid aside? Let us hear her in the glowing language of her Collect for all these orders pray: "Almighty God, who by thy *divine* providence hast *appointed* divers orders of ministers in thy Church." And again: "Almighty God, who by thy Holy Spirit hast appointed divers orders of ministers in the Church." But what are the divers orders? The orders mentioned in her preface. Then are these three orders—at least the Church declares it—of divine institution, of divine appointment, of divine right; and that she so considers them, it would seem to be her determination to afford reiterated proof. In the opening of her preface we have heard her say that the orders which she hath also declared in her prayers to be of divine appointment, have from the apostolic age existed in the Church of Christ; not in any particular Church does she mean, but in the Church Catholic. "And therefore," she continues, as if to enforce her agreement with the Church Catholic, "no man shall be accounted a lawful Bishop, Priest, or Deacon, in *this Church*," as a particular branch of the aforesaid Church, "except he be admitted according to the form following, or hath had Episcopal consecration or ordination." These two points therefore does she here determine—the immemorial existence of the three orders in the Church Catholic, and the continuance of them in her own particular pale. But there is a peculiarity in the term "lawful," upon which the sense of the Church is thought, and with justice thought, in no small degree to depend. "Lawful" then cannot, as has been sometimes said, imply mere conformity to the laws of the land. Such an interpretation would, even in England, where there is a union of Church and State, be set aside, by a statute in the 13th of Elizabeth, and by the Act of Uniformity in the 14th of Charles the Second. Such an interpretation, above all, must as that of the American Church be inadmissable in our country, where there is no law of the land to affect the theory or practice of the Church. But "lawful" cannot, again, signify merely an agreement with the rules and regulations of "this Church"—of our particular Church, without reference to some further and general principle. And why? Not only because, as we have already seen, she affirms the three orders to be a characteristic of the Christian or Catholic Church, but because, in the preface to her ordinal, she recognises their validity by transmission even where there has been no conformity to her own conventional rules or mere ecclesiastical forms. "No man," she says, "shall be accounted a Bishop, Priest, or Deacon, except he be admitted according to the form following, or hath had Episcopal consecration or ordination." For a safeguard to the succession within her own pale, she hath provided a form; but lest she be mistaken as confining her views to herself alone, she adds: "No matter where—in what corner soever of the earth, or by what ecclesiastical formula, ordination be had, let it be only had from a bishop, and it is lawful." "Lawful" then, can only signify in the sense of the Church—for I can see no other meaning than one of the three which it can bear—can only signify, *according to the laws of* God. Such too, it might be shown with equally clear and cogent deduction, is its sense in every case where the Church of England or the American Church hath employed the term,—in the twenty-third article, where they both speak of the source of the sacerdotal title; and again in the thirty-sixth, where they prescribe the manner in which that title shall be bestowed.

But actions we know are more eloquent than words; and through the former has she again addressed us in a language not to be misunderstood. Her declarations are sustained by her deeds. Whatever may be the doctrinal correctness of any body of professing Christians, it is well known that the American Church, as well as the Church of England, will, strictly speaking, hold no ecclesiastical communion with such body—will permit no man from among them, unless they possess the Episcopal succession, to exercise the sacerdotal functions within her pale. Could a Church, I demand, so acting and so deciding, more fully express her sentiments, more clearly demonstrate her determination to own no Church as a constituent branch of Christ's Catholic Church—to consider as schismatical that Church which has not a legitimate ministry, or in other words which has not the Episcopal succession? For what, let me ask, is schism? Is it not a separation from the Church Catholic, or from any particular Church in communion with the Church Catholic? The disunion of two bodies of professing Christians can be justified only on the ground of a defect in some fundamental point, either of doctrine or of discipline. The very fact, therefore, that our Church, as a true branch of the Church Catholic, rejects the ministry, and of consequence the ordinances of any other body of professing Christians, is undeniable proof that she considers the ministry as a fundamental—in the light of a divine institution. Did she not do so, on what plea could she be justified in looking upon the defect in that respect of others as a ground of ecclesiastical disunion? And as by the definition of schism, which has just been given, of two bodies in such disunion, one must be schismatical; it follows, that as our own is not, that from which we are separated is. That such separation—that such refusal of ecclesiastical communion does exist between ourselves and all non-episcopal bodies is apparent. Should a kingdom refuse to recognise the ambassadors of another power, does she not furnish evidence that such power is not considered as a legitimate government—is not acknowledged as a sister kingdom? Or, if the representatives of a distant family be not received into a footing of equality with my own, is it not apparent that between us there is not the interchange of equal fellowship? And with what a force does the inference from both the cases apply in support of the general argument where an equal fellowship can only be denied on the ground of a divine provision, which cannot be abrogated or annulled. But I hasten to consider—

2. The objections which would seem, and only seem to militate against the sentiments which have been just advanced. Against these sentiments has been pleaded the moderation which the Church has shewn in the expression of her views respecting ordinations not Episcopal. And of whom, let it be asked, is moderation of language the ordinary characteristic? Of the decided and the firm. Denunciations are but indicative of weakness and instability, and the Church has not employed them. How far they who are defective in a valid ministry, are culpable at the tribunal of God, through wilful neglect, she is loath and does not undertake to decide. But to the great inquiry,—Is a non-episcopal ministry valid, gospel, lawful, according to the law of God, she has answered by her preface, by her prayers, by her practice, *It is not.* Farther than this she could not go, and therefore has not gone. But mark, it has been said, the difference of her expressions in the case of the ordinances and of the ministry. Has she coldly said of the former as she has of the office by which she constitutes the latter, that it is "not repugnant to the Scriptures," that it hath "nothing superstitious and ungodly;" and can such expressions present her as allowing no deviations in cases of necessity? To the insinuations of a false and spurious moderation on the part of the Church, which these and interrogatories like these imply, the answer has already been given in the strength and natural force of her general language, and in her plain declarations, that none are ordained according to the law of God who are not Episcopally ordained; while at the same time she seems, and more than seems, resolved to shut up the whole subject by her denial at the close of the 34th article, that any Church hath authority to change even rites and ceremonies ordained by God's authority, and how much less the source of sacerdotal power. Necessity, when it is real, has no law, or is rather the strongest of all laws: it is the law of God. Nor has the Church declared otherwise respecting baptism and the eucharistic sacrifice, than that in case of extreme necessity they must be dispensed with. But what is the result of such a dispensation, what is the effect of this necessity? There is not, nay, there never has been a body of Christians in the world, which by force of necessity, except the necessity of wilful contempt, wanted a legitimate ministry by Episcopal succession. But if there were such,—what then? Does a defect by necessity cease to be a defect? Though a man were by necessity to lose his head, still has he not lost his head? Necessity exonerates from guilt, but does not otherwise amend the condition. In a word, if the American Church hath declared, and we have shown that she hath declared none but Episcopal ordinations to be lawful, then hath she also declared all others to be unlawful.

And yet, it hath been once more maintained, that the practice of the parent Church hath not always been consistent with her principles. And wherefore? In the few cases which are brought forward of divines that, returning at the era of the Reformation to England, were promoted to stations of comparative honor in the Church; it is doubtful whether they had not at sometime received the legitimate, or in other words, Episcopal ordination. The two most prominent instances, I believe, are those of Whittingham and Morrison. In the case of the latter, Archbishop Grindal, the temporizing Grindal, appears to have questioned the propriety of his own proceedings, even had the man he promoted been the recipient of a true ordination; and of the former, I can find, after no casual research, little more than the bare mention, in either Fuller or Collier, the one a most faithful, and the other the fullest and soundest of British ecclesiastical historians. Let it be conceded, however, that the cases were of a non-episcopal ordination. Can any, can those very few exceptions, occurring at a time of peril and distress to the Church, and of such a grade in her ministry as could not affect the succession,—can such exceptions, I ask, be fairly adduced against her solemn declarations *never* transgressed in the order of bishops from whom the succession comes, and which it is not even *pretended* have been transgressed in any order since the days of Elizabeth.

It is not, however, my intention to enter more at large into the objections brought against the views which have been here sustained, lest I be tempted to diverge into the general merits of the question of Episcopacy. From the language of the American Church in her prayers, from her preface as connected with more than one of her articles—and I might have added, from her words in the act of ordaining, Receive ye the Holy Ghost, that is, the sacerdotal character then impressed—it has been shown that she not only recognizes, but establishes on the basis of divine right, the three orders of her ministry, and that God having thus blessed, she cannot reverse. But at the same time, from her practice no less than her words, hath it also been proved, that by the very act of rejection from the pale of her communion, in the person of their ministers, of all non-episcopal Churches, she hath pronounced those Churches schismatical.

That some of her divines, tempted by a too accommodating spirit—a spirit which hath seldom failed to find in the recipients of its bounty the clamorous cry of the horse-leech, "Give, give,"—have been disposed to use the most moderate language upon the subject, need not be denied. But although the true appeal must be finally had to the language of the Church, she wants not a long and illustrious line of sainted defenders upon the principles here laid down. The space which is yet allowed me permits no enumeration of their honored names;[*] nor, in conclusion, will I deprecate that judgment of your readers which should deem me wanting in respect to the venerable prelate whose charge hath given occasion to these brief remarks. I have but uttered the sentiments of a loyal heart—of a heart, which in honoring the bride, fears not doing dishonor to the bridegroom, and which, as regardful of both, is incapable of disrespect to those whom it acknowledges the appointed stewards of the exalted privileges which wait on the union of Christ and his Church.

Cæsariensis.

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[*] I cannot, however, forbear to refer to the number of them arrayed in goodly order, and with his usual judgment, by the present Bishop of New-Jersey, in that "Word for the Church" which originally issued from a voice, that like his own, was never raised but in her cause and for her good.

For the Churchman.

PRAYER.—NO. III.

Man never appears in a more amiable light than in showing gratitude to a benefactor. This duty rises in proportion to the importance of the benefits conferred, and the dignity of their author. If some august personage, great by his inherent merits, should confer a singular favor upon us, would not a sense of honor, superadded to the obligations of duty, urge us to make the best acknowledgment, and the most grateful return in our power? But it is not an earthly monarch, it is the 'King of kings, and Lord of lords,' the transcendently glorious God, who is our benefactor. The favors which he confers upon us are neither few nor small. We are continual pensioners at his hands. We look abroad upon his works, and triumph in existence. He not only upholds us in our being, and surrounds us with the common blessings of his providence—favors which even the inferior creatures receive from his hands,—but he has redeemed us from the guilt, washed us from the pollution, and saved us from the punishment of sin. How can we better show our thankfulness to our heavenly Father than by prayer and praise! By what instrumental means can we more effectually animate our cold hearts, love God with more fervor, and serve him with more diligence!

There is not a sight more truly grand, on this earth, than to behold a large assembly engaged in the worship of Jehovah. Solomon, on his throne, in all the splendor of royalty, fades into obscurity, when compared with Solomon pronouncing his sublime prayer at the dedication of the temple.

It is proper that we should feel our dependence on our bountiful Creator. The blessings which we derive from his hands are sweeter to the soul, and he is glorified in all our enjoyments, when we return him the tribute of prayer and praise. That which is received without any exertion on our parts is generally slightly esteemed; while the benefits which have been bestowed in consequence of labor and perseverance, acquire a proportionate value. Jacob wrestled long with the angel before he received the blessing. The very favors which God promises to his people he will not grant without their prayers: 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.' This we find in our frequent experience. God, as a Sovereign, will be honored in all his goodness shown to us. We must wait upon him in prayer, and frequently wait a long time before he sees fit to grant our petitions. Benefits which are not preceded by prayer, nor followed by praise, are frequently converted into curses. They are considered either as coming in the natural course of things, without the design and direction of God; or we imagine that we have a just claim to them.

Prayer may be viewed not merely as a petition to God for favors; but as the whole of that intercourse which the Christian holds with him, comprehending every kind of address; such as adoration, confession, petition, thanksgiving, and intercession. In conclusion, we will remark briefly on each.

In *adoration*, the Christian lifts up his soul to the holy contemplation of the Deity. He expresses with solemn awe the sense he has of the being and perfections of God. He adores him as self-existent, self-sufficient, infinitely holy, omniscient, and eternal.

In *confession* he humbles himself before the high and holy God. He acknowledges his unworthiness as a creature, and his demerit as a sinner. He weeps at the remembrance of his transgression, and in the bitterness of contrition beats his breast. He bewails the corruption of his nature, and the depravity and wretchedness which succeeded primitive purity and rectitude. 'How is the gold changed, and the most fine gold become dim!' He mourns over his corrupt dispositions, his propensity to that which is evil, and his opposition to that which is good. He acknowledges with sorrow the blindness of his understanding, the rebellion of his will, and the improper tendency and sinful bias of his affections.

In *petition* the Christian approaches God as a Being possessed of all possible perfections, and considers that perfection for the merits of Christ as engaged to make him happy. He looks up with hope to the mercy-seat, and sees by faith the Mediator interceding for him at the right hand of power. He beholds in the Saviour a rich and inexhaustible treasure of spiritual blessings, which are to be dispensed according to the wants of the Church. In petition, therefore, the Christian prays for the pardon of all his sins, for cleansing from his pollution, and for the joys of the Spirit. Every benefit of which he may stand in need, either as a man or a Christian, relating either to time or eternity, he makes the subject of earnest petition at the throne of grace.

In *thanksgiving*, as in adoration, the Christian gives to God the glory due unto his name. He offers to Him grateful acknowledgments for favors which are past. He blesses Him for his gift of existence, for the superiority of the human nature above the fowls of the air, and the beasts of the earth. He reflects on the condition of man in paradise, when the glory of the Lord beamed around him, and when he was beautified with the perfection of moral excellence. He considers the awful state into which man plunged himself by the fall; and then turning his eye upon the cross of Christ, he raises the song of praise to heaven, for the boundless love and immeasurable grace, which GOD has displayed in the redemption of a sinful world.

The last general constituent part of prayer is *intercession.* Now, the Christian leaves the consideration of his own wants, and looks abroad on the necessities of others. He sees a world lying in sin, and pleased with its pollution, forgetful of GOD, running into the paths of pleasure, and following the stream of passion. He earnestly prays that GOD would have compassion upon them, break their bonds, dispel their ignorance, and make them free citizens of the kingdom of heaven. He earnestly intercedes for his nation, and mourns the prevalence of vice and immorality. He intercedes for friends and relatives, for servants and rulers, and prays for the enlargement of the Redeemer's kingdom, and its continual increase, till the 'knowledge of GOD shall cover the earth as the waters cover the sea.' J. M. K.

For the Churchman.

SATURDAY EVENING REFLECTIONS.

SATURDAY evening! What a beautiful emblem of the evening of life; and how forcibly it reminds us of the hour of death.

The sun gradually sinks in the western horizon; objects around become more and more dim, until at last all is darkness and silence.

Thus our earthly existence draws to a close. The world fades from our sight; the voices of relatives and friends grow indistinct, till death finally sets his cold seal upon our eyes, and stills for ever the beating of our hearts. Now our spirits wing their way to the place of the departed, and our bodies go down with the sun into the grave; "the place that once knew us, now knows us no more." And is this the end of man? is this the conclusion of all his hopes and desires? No! the Christian looks forward to the sabbath,—the morning of the resurrection, of which our sabbaths on earth are typical. He goes down to the grave exulting in the hope of a triumphant ascension. Behold the simile. The ungodly are dreading the approaching Sunday. They look forward to it as a *month of pain;* while the Christian, the true believing Christian, in the prospect of again entering the holy sanctuary, goes to his rest with the song of praise upon his lips, and with a heart overflowing with thanksgiving.

As the week closes, we very naturally look back upon the past, and in the contemplation of the *mercies of* GOD, we cannot but exclaim with the astonished and enraptured Psalmist, "What is man that thou art mindful of him; and the son of man that thou visitest him?" When we reflect that there are millions and millions of the human family now living on the earth; and then when we turn our eyes to the countless worlds the night reveals to us, and again bring our thoughts home to ourselves, as single pebbles on the vast line of shore, we cannot but admire and adore "the riches both of the wisdom and knowledge of GOD."

But alas! what feeble creatures are we. Even when contemplating the majesty and love of the ALMIGHTY, our thoughts become overwhelmed; we know not where to begin, nor where to end; and we give up with the exclamation, "Lo! these are parts of his ways, but how small a portion is heard of him." O. M. P.

For the Churchman.

THEOLOGICAL SEMINARY, LEXINGTON, KY.

As our dioceses multiply, and the borders of the Church are enlarged, particularly in the regions of the boundless West, the idea of the oneness of the Church becomes more and more impressive. What, are all these brethren, from the borders of the British Provinces at the East to the banks of the mighty Mississippi at the West, one? Are they one in faith, one in doctrine, one in prayer, and one in hope? Are they members of one great family, of which GOD is the Father, the Lord JESUS CHRIST the elder brother, and all WE as brethren? If, then, any member rejoice, let all the members rejoice with it! If any member suffer, let all the members suffer with it! If any member be in want, let all the members feel for it!

There is something admirably fitted to enlarge the narrowness of our ardent and too exclusive local interests, in this view of the oneness of the Church. Is it, for example, exceedingly desirable that the General Theological Seminary should be sustained on account of its so greatly increasing the number of ministers and elevating the standard of ministerial attainments? It is not only desirable to the central portions of the United States, which are more immediately benefitted, but it is a point of vast interest to every friend of the Church throughout the country, and that noble Institution ought nobly to be sustained.

In like manner if it can be shown that the infant Seminary at Lexington, Kentucky, is favorably situated, that its purchase of buildings has been judicious, that it is likely to dispense vast benefits over an extensive region of country not as easily influenced from any other point, that it is likely to increase the number of ministers in a quarter extremely destitute, that it is fitted to train young men advantageously for a peculiar and a great work not otherwise well provided for, and that it may become a nursery of pious ministers for a most numerous and interesting portion of our population for generations to come, then, manifestly every Churchman is interested in the success of the Institution. The stake indeed is small, compared with that at New-York, at Alexandria, at Gambier; but as far as it extends it is not less interesting. And those ardent friends of the institutions above named, who have given their hundreds or their thousands, instead of consoling themselves that they have done enough, would shed a heightened radiance over their other acts, if they would argue, that, having done so much with so great success for institutions nearer and more important to THEM, they were now ready to give their part to a distant and feeble effort, out of expansive love for the WHOLE!

It is this feeling which these lines would fain cherish and fan into a flame. THE CHURCH has a high and a very great interest in the Seminary at Lexington. Without the aid of distant friends it must perish: its first purchase money cannot be paid, its library cannot increase, its rooms cannot be furnished, or its Professor sustained. Without a trifling general co-operation, a set of buildings admirably fitted to their purposes, most delightfully situated, and contracted for at a very low price, must be given up, and one of the brightest hopes of the Church in the South-west quenched as soon as kindled into life! With a very light and inconsiderable co-operation, if it be only general, the work must prosper, and GOD only can tell to what a blessed extent. If, for example, every communicant in the Church would only give ten cents, a sufficient sum could be raised to relieve the pressing wants of the Institution. If every communicant amply able, and easily accessible, would give one dollar, the work would speedily be accomplished. If the generous individuals in our great cities who are constantly called upon, would each give ten, or even five dollars, there would be no lack of funds. Or if the ladies in ten or twelve of the larger dioceses, would contribute a few hundred dollars for each diocese, the buildings could be paid for at once, and a noble library secured.

That some plan may be pointed out by Divine Providence, which shall insure the desirable general co-operation, and place this infant Institution on a firm footing, is the sincere prayer of one of its ardent and anxious friends. *— *—.

WE admit the following communication chiefly with a view to explain the relation in which Bristol College stands to the Church, and not from any wish to oppose the Institution. We wish it to be distinctly understood that it is an Episcopal institution, in the sense of its being under the patronage of Episcopalians, and under the superintendence of Episcopalian officers. The notices which we have before taken of the college make this explanation due to truth and to the Church. As the communication is kept within this limit, we feel it to be a matter of justice to publish it, while, at the same time, we can see no sufficient reason for replying to it.

For the Churchman.

MR. EDITOR,—In the Recorder of the 2d inst. I have noticed a communication on the subject of "Bristol College," signed S. H. T., in which the following paragraphs occur. "*It is truly encouraging to find how extensively and liberally the Church exhibits the disposition to appreciate and sustain this important institution for her children.*" "*The prospects for an adequate preparation for the ministry are now such as demand the mutual encouragement of the friends of the church. Deficiencies long felt will be now supplied.*" "*I could not but think, as I saw and heard all that was around me on this day,* that for all the care and toil this truly religious and Episcopal institution has cost those who have founded it, they were well repaid by the result of the first year of its existence.*" "*I would gladly have brought every friend of the Church to the services of this interesting day, perfectly convinced that there could be but one judgment among them, that no effort now presented to their notice has higher demands upon their liberality than Bristol College.*"

From the above extracts I conclude that their author meant to be understood as stating,—

1. That "Bristol College" is an institution of the "Protestant Episcopal Church."
2. That it has been founded to provide "an adequate preparation for the ministry" of the said Church; and in reference to this matter, to supply a deficiency or deficiencies which have long been felt.
3. That as such, viz. an institution of the Episcopal Church, for the preparation of candidates for the ministry, no effort now presented to the notice of Episcopalians has higher demands upon their liberality.

To reduce the whole to a single proposition, "Bristol College" is presented to Episcopalians as an institution deserving of their patronage, because it is an Episcopal establishment for the education of candidates for the ministry.

Permit me to propose the following questions to S. H. T.

1. Is it true that "Bristol College" is an Episcopal institution?
2. Does the charter of "Bristol College" recognise the Episcopal Church; or afford any security that the principles of the Episcopal Church will be maintained in conducting "an adequate preparation for the ministry" of the same?
3. Has not the Episcopal Church, both in the General and Diocesan Legislative Conventions, already adopted a system of operations for "an adequate preparation for the ministry?" If so, will the Church justify any self-constituted body of men in an unauthorized attempt to supply deficiencies in that system?
4. Is it consistent with the principle, "We can do nothing against the truth, but for the truth," to appeal to the liberality of Episcopalians in support of "Bristol College" as an institution of the Church, when the Church has had no hand in its institution,—has no security that it will maintain her distinctive principles?

"Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the LORD, to testify unto Israel, to give thanks unto the name of the LORD. For there is the seat of judgment, even the seat of the house of David. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity." G. B.

Philadelphia, Aug. 25, 1834.

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* Commencement day.

For the Churchman.

CHURCH OF THE NATIVITY.

"IN the latter part of the month of December last, the moral and spiritual destitution of the portion of the city contiguous to the Dry Dock having attracted attention, the efforts of Churchmen commenced by forming a Sunday School, and establishing such means for moral and religious improvement as laymen could bestow. This section comprised about *one thousand families* who were destitute of the religious services of the Protestant Episcopal Church. The population, composed for the most part of mechanics and poor, were not able to procure for themselves and their children those privileges of the Gospel, for which, to a considerable extent they were desirous. Our Sunday School was opened the last Sunday in December; there were present 50 children. At the late aniversary of the Sunday School Society we numbered 257 scholars,—making the school the tenth in importance in the city. It will be seen that this increase took place in the short space of three months. The register number now amounts to upward of 400. The Sunday School and the regular Church service, performed by a lay-reader, acting under Canonical Episcopal license, every Sunday, and by a clergyman of the Church every Sunday evening, are the principal sources of instruction which have been bestowed. The increased number of worshippers and scholars, and the steady increase of spiritual good through the divine blessing actually accomplished, seemed to warrant the projectors of this charitable enterprise, in the month of April, to organize a parish, according to the laws of the State, by the name of "The Church of the Nativity," and to engage in the erection of a permanent building suited to the school and congregation. The increase of the Sunday School has been shown to be from 50 to 400; the increase of the congregation has been in a proportionate degree; and the increase of the communicants from *none at all* to 41. In the confident hope that efforts like these would not be suffered to cease for the want of the means requisite to their successful continuance by the benevolent and pious in our communion, we have, *principally on faith,* prosecuted to its completion, a convenient, commodious, and beautiful, yet economical chapel. It was consecrated by the Bishop of the Diocese, on Tuesday the 19th instant. The pecuniary condition of the parish is such as to demand the *immediate, zealous,* and *liberal* co-operation of Churchmen to continue in existence, a young parish which, in a spiritual point of view, has so far been most signally blessed."

Now then, I ask, shall not the Church of the Nativity be sustained? Where GOD is evidently willing to work with us, shall our co-operation be refused? I answer for all Churchmen,—No. I answer for the name and honor of the Church,—No. I answer for the cause of our Redeemer,—No. O.

P. S. I am informed that donations may be left at the Press, directed W. F. Walker, or at No. 6 Maiden-lane, with Francis Tomes, jun.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 6, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

THE NEW-JERSEY CONVENTION SERMON.—If Mr. Mason covets notoriety, he will be gratified to his heart's content, for his sermon, judging from present appearances, is destined, for months to come, to cap an occasional paragraph in more papers than one. The Catholic Herald is in ecstacies at the production, spreads it before his readers "whole and entire," and lauds the author to the skies. The Protestant Episcopalian promises a review of the sermon in the October number, which will be, as we opine, of a different flavor from the comforting cordial of the Herald, though perhaps less distasteful to Mr. Mason. A correspondent, who seems at home on the subject, will occupy a portion of our columns next week. Since our first notice of the sermon was penned, we have seen and conversed with several of our brethren, and have the satisfaction of knowing that the opinion we have expressed meets their approbation. We make this statement in reply to the insinuation in the Herald that there are many of our clergy who secretly favor the doctrines in dispute, and we repeat our conviction that there is not one. The Herald may be assured that the friends of Mr. M. are as ready to condemn the sermon as they are sorry to see the author bespattered with the praises of his *Yahoo* admirers.

But we took up the pen to pay our respects to the Episcopal Recorder. We mean however, to be brief, having no fancy for playing in an eddy under the bank while others are sailing in midstream. The Recorder at first asked, "On what principles consistent with these views can Mr. M. justify the Reformation." We understood this to assert that on the principles of the sermon the Reformation was not allowable, and objected to it accordingly. After quoting our objection the Recorder adds, "On the principles of the sermon then, a reformation of *abuses* [who would advocate any other?] *is* allowable." Now as we are unwilling to accuse the Recorder of a *contradiction* we must be permitted to take this as a *concession.* And it is one with which we are perfectly satisfied.

The Recorder then proceeds with much pains and more ability to show, that while on the principles of the sermon, the Reformation is allowable *in theory;* it would, on the same principles, never *in fact* have been accomplished. For this he will accept our thanks in common, we are persuaded, with those of all his readers. All that we disclaimed was the injustice of holding up Mr. M. as the enemy of Reformation, because the Recorder, the Churchman, and others, are of opinion that his principles, *if fully carried out,* would not lead to a Reformation.

The Recorder next asks, "If the Church of the *sixteenth* century differed from the Church prior to the *sixth,* what becomes of *the claim of infallibility?*" We protest we can no more tell than we can tell why the question should be put to us. One thing, however, we know, which is, that we are still on the scriptural side of the question, and mean to keep there, though the Recorder should try ten times as hard to push us on the Romanist ground.

And *lastly,* (delightful word!) the Recorder asked, "How can he excuse the separation of the *Protestant Churches* from the Church of Rome?" To this we answered, that "the Church of England," the only Protestant Church which Mr. M. is bound to defend, "never separated from the Church of Rome," and consequently there was no separation which Mr. Mason's reputation as a clergyman of our Church, required him to excuse. The Recorder says, "However true this may be, it is not to the purpose." But as the Recorder's discourse in the whole of his two columns, "so far from hitting the white roves quite beside the butt," we crave leave to appeal from his judgment to that of the reader.

In the remarks to which the Recorder has taken exception, our aim was to defend the reputation of the author, and not the doctrine of the sermon. For this we expected no thanks from Mr. M., not doubting that he would make common cause with his friend Cæsariensis. We did hope, however, that the Recorder would show us some bowels of mercy. But after the lesson which he has given us, we should be possessed of even more than my uncle Toby's simplicity, were we not content to leave the author to take care of himself.

REV. MR. WHITTINGHAM.—We have had the pleasure of reading a letter from the Rev. Mr. Whittingham addressed to C. J. Aldis, Esq., the contents of which are highly encouraging, though not unmingled with some cause of regret. Mr. Whittingham found his general health much recruited by the voyage, and the local symptoms of disease considerably abated. His letter is dated Gibraltar, at which place he had been three weeks at the time of writing. The accounts which he received of the climate were such as to hold out strong assurance of continued convalescence, as it appeared to be precisely adapted to the state of his health. "But it is not GOD's will," he observes, "that I should avail myself of its (to me) invigorating warmth and dryness. The cholera is now devastating those very parts to which my attention had been turned, and from thence is rapidly spreading throughout the whole peninsula." This unexpected event necessarily induced a change in his plans, and he was accordingly compelled to sail for Malta, with the uncomfortable prospect of a three-weeks' quarantine, thence to proceed, as clear, to such parts of the south of Europe, Sicily, Italy, or Greece, as might afterward seem expedient. Mr. Aldis informs us that he has understood, by later dates, that Mr. W. had left Gibraltar in safety, so that no danger to himself is to be apprehended from the pestilence: and, probably, the excitement consequent on an unexpected change of place, and uncertain destination, will be more favorable to his health than a settled residence. Mr. W. speaks of Mr. Van Ingen's health in the most encouraging terms. We make the following extract:

"Our passage was quick, but it was very rough. Fourteen days elapsed before we left the Banks. Our run across the Atlantic from the Banks, to within Cape St. Vincent, was effected in the very short period of nine days, and we beat up the Bay and Straits, against an easterly gale, in two more. During the whole time we had but *one day* of sunshine, and but few days in which the deck was not constantly wet; yet has my general health greatly improved, and the affection of my throat diminished in almost equal proportion. I cannot yet stand exposure to damp air or the dew; nor endure protracted conversation, but the worst symptoms of my disease are materially abated, and my pain and weakness diminish day by day."

WE hope the article on the Lexington Theological Seminary will enlist the favorable regards of our readers in behalf of that institution. Dr. Cook is now in Philadelphia; and is about to visit New-York, with the view of procuring the co-operation of the clergy of the city in raising contributions. We feel at liberty to assure our readers, that the object receives the unqualified approbation of the Bishop and other friends of the Theological Seminary in New-York; it being generally thought that peculiar and important local purposes will be answered by the Seminary at Lexington.

CHURCH AT PRINCETON.—We ask the attention of the reader to the notice of the consecration of Trinity Church, Princeton, New-Jersey. As Princeton is the seat of a Theological Seminary, and of one of the most ancient and flourishing colleges in our country, the consecration of Trinity Church may be regarded as an event of general interest to the Church at large. We congratulate the Bishop of New-Jersey on this evidence of the increasing prosperity of his Diocese.

THE able communication of Cæsariensis deserves to be read with much attention. The Protestant Episcopalian of this month contains an article on the same subject, part, or the whole of which, we shall lay before the reader.

WE are grieved to announce the death of the Rev. G. T. Bedell, D. D., late Rector of St. Andrew's Church, Philadelphia. He expired at Baltimore on Saturday morning, August 30, and his remains were removed to Philadelphia, to be interred on Tuesday, the 2d instant.

The Use of Holy Garments, especially of the Surplice, in the Performance of Divine Worship; a Sermon, preached in St. Mark's Church, Le Roy, N. Y., the last Sunday in Advent, 1832. By the Rector, FRANCIS H. CUMING, A. M. Second edition. New-York: published by M. Louis Sherman.

THE character of this sermon is well known. It has been found highly useful in removing prejudices against one of the usages of the Church. The second edition appears in the best style of the Press, and at the sole expense of the publisher, Mr. M. Louis Sherman. We hope this fact will be remembered, and that Mr. Sherman will not be a loser from a laudable desire to promote the interests of the Church.

The Christian Year: Thoughts in Verse for the Sundays and Holydays throughout the Year. First American edition. Philadelphia: Carey, Lea & Blanchard. 1834. 12mo. pp. 415.

FOR the first time an American edition of Keble is presented to the public. We are indebted for it to Bishop Doane, of New-Jersey. The work is introduced with a preface from the American Editor, and is enriched by him with notes and parallel passages from other Christian poets. It is dedicated with singular propriety to the Rev. William Croswell as "the pious breathings of a kindred spirit." Some idea of the popularity of the work may be formed from the fact that twenty-five editions of it have been published in England. The "Christian Year" will undoubtedly find its way into all the Sunday School libraries and into most family libraries of the Church. Every pious and cultivated mind will find it a delightful companion for the Prayer-book.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 7, Palmyra, Wayne county, Ordination, A. M., Confirmation, P. M.; 8, Sodus, Consecration, A. M., Confirmation, P. M; 9, do. Ordination; 10, Seneca Falls, Seneca county, Consecration, A. M., Confirmation, P. M.; 11, do. Ordination.*

Sixteenth Sunday after Trinity, September 14, Constantia, Oswego county, Ordination, A. M., Confirmation, P. M.

Thence the Bishop will proceed, by the most expeditious route, to Morristown, St. Lawrence county, for the purpose of consecrating the church there, on some day to be hereafter designated; and then return immediately to New-York, where he has an official appointment at the close of the same week.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

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* As the Church at Hector will not be ready for consecration, the appointment for that parish is repealed.

BISHOP BROWNELL'S VISITATIONS.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes of his Diocese, in the month of September, viz.

September 10—Bristol, 3 o'clock, P. M.; 11, St. Matthew's, Plymouth, 11 o'clock, A. M.; 12, St. Peter's, Plymouth, at 11 o'clock, A. M.; 13, Bethlehem, at 2 o'clock, P. M.

September 14—Watertown; 15, Woodbury, at 3 o'clock, P. M.; 16, Newtown, at 3 o'clock, P. M.; 17 and 18, Reading; 19, Monroe, at 3 o'clock, P. M.; 20, St. James, (Newtown,) at 11 o'clock, A. M.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.; 22, Humphreysville (ordination), at 3 o'clock, P. M.; 23, Bethany (ordination), at 3 o'clock, P. M.; 24, Salem Bridge, at 3 o'clock, P. M.; 25, Waterbury, at 3 o'clock, P. M.; 26, Wolcott, at 3 o'clock, P. M.

October 5—Middletown, in the morning, and Chatham in the afternoon; 10, New-Haven, at 3 o'clock, P. M.; 11, Northford, at 3 o'clock, P. M.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

N. B.—During the Bishop's visit at Litchfield there will be a Convocation of the clergy of that vicinity; and during his visit at Reading there will be a Convocation of the clergy of Fairfield county. The new Church in Reading will be consecrated on that occasion. Further notices of the Bishop's Fall Visitations will be given in subsequent numbers of the Churchman.

EPISCOPAL ACTS, *By the Bishop of this Diocese.*—Tuesday, August 26th, consecrated St. Paul's Church, Big Flat, Tioga county. Morning prayer was read by the Rev. William W. Bostwick, of Hammond's Port, assisted by the Rev. Thomas Clark, of Elmira, who read the lessons, and the sermon preached by the Bishop. There were also present the Rev. John D. Gilbert, Missionary at Big Flat, and the Rev. Robert Campbell, Deacon, of Johnson's Settlement.

In the afternoon of the same day, confirmed two persons in the same Church.

Wednesday, August 27th, in the same Church, admitted Daniel E. Brown to the order of Deacons, and the Rev. Robert Campbell, Deacon, minister of St. John's Church, Johnson's Settlement, and St. James' Church, Catlin, Tioga county, to that of Priest. Morning prayer by the Rev. Mr. Bostwick; lessons by the Rev. Mr. Clark. The candidate for the Diaconate was presented by the Rev. Mr. Bostwick, and he for the Priesthood by the Rev. Mr. Gilbert. Sermon by the Bishop.

In the afternoon of the same day, confirmed five for the parish of Trinity Church, Elmira, in the same county, in the Baptist Church in that village.

Clerical Changes.—The Rev. R. U. Morgan, Rector of St. John's Church, Pequea, and Christ Church, Leacock, has been elected, and accepted the Rectorship of Christ Church, in the borough of Reading, Pa.—*Episcopal Recorder.*

The Rev. John Martin has taken charge of the Episcopal Church at Charleston, Kenhawa county, Virginia. We are informed that the prospects of the Church in this interesting section of the State are encouraging.—*Ib.*

Proceedings of the Executive Committee.—On the 14th of July, the Rev. Henry Lockwood, an Alumnus of the General Theological Seminary, was appointed a Missionary to China.—*Missionary Record.*

On the 28th of the same month, the Rev. Isaac Hallam, late Rector of St. James' Church, New-London, Connecticut, was appointed Missionary to Chicago, Illinois.—*Ib.*

At the same time, it was resolved to continue the appropriation of $300 to the Church at Pensacola, for another year;—and also, to reinforce the Mission at Athens, with an assistant Missionary and his wife, so soon as suitable persons can be obtained.—*Ib.*

Church at Monrovia, Africa.—A friend of Missions, understanding that about $200 have been contributed in the United States, toward the erection of an Episcopal Church at Monrovia, and that $400 more are needed to secure the building of the edifice, proposes to give $10 in behalf of this object, provided thirty-nine other persons will each subscribe the same sum.—*Ib.*

General Missionary Society.—From the Treasurer's Report, appended to the Report of the Board of Directors for the year ending in May last, it appears that the sum of $26,007 97 has been received by that officer for the various purposes of the institution. Of this sum, the several States, Territories, and Dioceses have furnished the amounts here stated. As we have not room for the long list of items recorded by the Treasurer, we adopt this method, which we trust will be sufficiently satisfactory, and more convenient.

The receipts from—

Maine have been	$222 94
New-Hampshire,	126 00
Vermont,	865 00
Massachusetts,	1049 03
Rhode-Island,	469 85
Connecticut,	1679 60
New-York,	8995 09
New-Jersey,	215 85
Pennsylvania,	4290 45
Delaware,	61 35
Maryland,	984 00
District of Columbia,	315 57
Virginia,	2342 01
North-Carolina,	127 06
South-Carolina,	904 50
Georgia,	143 50
Alabama,	13 00
Ohio,	236 50
Kentucky,	6 00
Florida,	61 50
Tennessee,	4 00
Michigan,	400 00
Arkansas,	46 75
Missouri,	2 00
MISCELLANEOUS.	
Newfoundland,	$1 00
American Tract Society,	10 00
Agencies,	903 65
Europe,	12 00
Anonymous	14 75

The above items do not equal the aggregate stated, probably owing to our own mistake in the several footings, but which we have not time to correct.

Extracts from Rev. Mr. Schaffter's Journals in India.

Tinnevelly, April 21.—This morning we examined the School, which we found in a pretty good state. However, it has not yet altogether recovered from the shock it received in the late troubles. The Catechist related to me a pleasing instance of the blessed effects of the word of GOD upon the minds of some of our school children. Two boys of this school went one evening into the fields, and climbed up a tree. One of them plucked some fruit, and was going to eat it; when the other prevented him, saying: "Do you not know that you are stealing? Have you not learned the eighth commandment?" "Yes," said the guilty boy; "but this cannot be called stealing, because I did not think of the eighth commandment when I took the fruit; and though I do not eat it now, what is gained by it?" The better-minded boy answered: "This is no good excuse; for you ought always to keep the word of GOD in mind: and now I remind you that you have sinned, so you cannot eat the fruit." At this moment, the Catechist, who was concealed behind a bush, and had overheard the conversation, came forward, and gave some wholesome instructions to the little transgressor.—(*London*) *Missionary Register.*

May 10, 1833.—A heathen of high caste of a village near Tencasi, came to pay me a visit; and after some conversation, he requested me to receive two of his boys into the Seminary. I was much surprised at this request; and, thinking that it might originate from some incorrect information he had received respecting the same, I said to him: "But do you know how the Seminary is conducted? Do you know that none but Christian books are taught there, and no distinction of castes is observed?" He replied: "I know all this; but I know, also, that the children acquire knowledge there, and this is the best thing we can wish for: so, if you will receive my sons into the Seminary, I will think it a great favor."—*Ibid.*

DIED.—On the 2d instant, at Ashtabula, Ohio, the Rev. Samuel W. Selden, the minister of St. Peter's Church, in that place.

TRINITY CHURCH, PRINCETON,

BY Divine permission, will be consecrated to the public worship of ALMIGHTY GOD, by the Bishop of the Diocese of New-Jersey, on Tuesday, the 23d day of September. The services will commence precisely at *eleven* o'clock, A. M. The attendance of the clergy, and of the friends of the Church, is affectionately requested.

CHARLES STEADMAN, } *Wardens.*
J. J. DUNN, }
JOHN POTTER, }
R. F. STOCKTON, }
R. S. FIELD, } *Vestrymen.*
C. W. TAYLOR, }
C. H. VANCLEVE, }

Princeton, Sept. 1, 1834.

ST. GEORGE'S CHURCH, BEEKMAN-STREET.

SUCH of the congregation of this Church as may find it convenient, are requested to attend service on Sunday morning next at the Mission Church, Vandewater-street, where the holy communion will be aministered.

In the afternoon, at half past three o'clock, there will be divine service in the lecture room in the rear of St. George's, and afterward in the forenoon and afternoon of each Sunday, until the painting of the Church shall have been completed.

JAMES MILNOR, *Rector.*

NOTICE.

PERSONS disposed to contribute to the relief of the Parish of the Nativity, whose necessities have already been made known, will please send their donations to W. F. Walker, corner of Tenth-street and Avenue D, or cause them to be left for him at the Protestant Episcopal Press, or with Francis Tomes, jun., No. 6 Maiden-lane.

W. F. WALKER,
For Church of the Nativity.

Sept. 6, 1834.

Calendar.

SEPTEMBER.

7.—15th Sunday after Trinity.
14.—16th Sunday after Trinity.
17, 19, 20.—Ember-Days.
21.—17th Sunday after Trinity, and St. Matthew.
28.—18th Sunday after Trinity.
29.—St. Michael and All Angels.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*		
Aug. 29.	Received of the Protestant Episcopal Association for the Promotion of Christianity of Trinity Church, Utica, per Rev. B. Dorr,	$12 00	
Sept. 1.	Received of the Young Men's New-York Auxiliary Education and Missionary Society, per William H. Townsend, Treasurer,	197 50	
		$209 50	
	General Fund.		
Aug. 30.	Received of a member of St. Luke's Church, New-York,	5 00	
	Education Disposable Fund.		
Sept. 1.	Received of the Young Men's New-York Auxiliary Education and Missionary Society, per William H. Townsend, Treasurer,	$71 00	

BENJAMIN M. BROWN, *Treasurer,*
September 3, 1834. Butchers' and Drovers' Bank.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE undersigned acknowledges the receipt of the following sums:—

For the General Fund.		
From annual subscribers,	$31 00	
From the Christian Benevolent Society of St. Stephen's Church,	50 00	
		$81 00
For the Education Fund.		
From N. Marius Graves, to constitute himself a life member,	$15 00	
From annual subscribers,	23 00	
Gabriel Wisner, a donation,	5 00	
		43 00
For the Missionary Fund.		
From annual subscribers,	$2 00	
A friend to missions,	10 00	
———, a donation,	3 00	
A member of Trinity Church, to constitute the Rev. J. F. Schroeder a life member,	20 00	
		35 00
		$159 00

WM. H. TOWNSEND, *Treasurer,*
At Bank of America, and 166 Barrow-street.
Sept. 3, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of five dollars from Emanuel Church Sunday School, Holmesburg, Pa., to be returned in books.

FLOYD SMITH,
Sept. 2, 1834. No. 12, Maiden-lane.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 5th, from the following persons, viz.:—

Rev. N E. Cornwall—Wm. M. Morrison—Rev. J. F. Messenger—E. S. Crannell—Postmaster, Enfield—Postmaster, Arlington—Postmaster, Newcastle—Rev. H. Finch—Post Office, Hartford—Sarah E. Miller—J. C. Pechin—Rev. G. Allen—Baly & Curtis—Rev. P. Van Pelt—Postmaster, Athens.

Received by the General Protestant Episcopal Sunday School Union.

Mrs. F. Laraner, *with remit.*—Rev. G. Upfold, *with remit.*—Rev. F. H. Cuming, *with remit.*—Marshall, Brown & Co.—L. N. Grudley—Rev. R. B. Van Kleeck—Rev. J. F. Messenger.

THE USE OF HOLY GARMENTS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

Sept. 6, 1834.

BOARDING AND DAY SCHOOL.

MRS. J. R. GREENE'S *Boarding and Day School for Young Ladies,* No. 61 Murray-street, facing College-Green, was reopened on Monday, the 1st of September, for the reception of pupils.

Sept. 6, 1834. 3t

THE MORNING IMPROVED.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street,—"*The Morning Improved,*" in 2 vols. 18mo, bound in half red.

From the Christian Advocate and Journal.

About a quarter of a mile eastward of Wilmington, Del., there stands a Protestant Episcopal Church, built by the Swedes, who were the first settlers in the state. The date of the building, as appears from the iron figures upon the wall, was the year 1696. It stands in the centre of the grave-yard belonging to it, about three hundred yards from the banks of the Christiana Creek. For upward of a hundred and twenty years it was regularly occupied as a place of worship; but since the Episcopalians built a church in town, about eight years ago, this old and venerable fabric has been gradually sinking in ruins.

The Deserted Church.

Sacred to meditation! holy spot!
Far as my memory wings its backward flight
To distant objects—days for ever fled,
Thee I do well remember; and though time
Has swept afar the toys of gladsome youth,
And I am grown to manhood's ripest years,
And feel the burthen of life's heavy load
Of sorrows, cares, and disappointed hopes,
Yet will I not forget thee; but oft as I return
To my dear native place, my willing feet
Shall lightly tread thy hallow'd walks; these eyes
Shall gaze on thy revered walls, fast crumbling now;
And while the living, bent on busy schemes
Of pleasure and ambition, fly thy loved retreat,
My spirit wrapt in holy awe shall think
Of other worlds, and commune with the dead.

Now is the solemn evening twilight hour:
The tired winds have softly fallen asleep,
And the gray clouds have gone behind yon hills
To seek the setting sun. Far in the West
Red vesper walks along the sapphire sky,
And darts her rays across the coming night.
No voice is heard of man or beast, nor noise
Disturbs the scene's blest quietude,
Save yonder dabbling oars of watermen,
Slowly returning from their river toils.

Let me, O let me dwell among these shades
Awhile, forgetful of the world's gay charms,
And call to memory what I've known and felt
Of things most true, and thus improve my heart.

Full fifteen years have wither'd since the day,
(A cold November day hung o'er with clouds,)
When to this house I saw a damsel borne
In yon dark hearse, worn out with frequent use.
And while the solemn dell in mournful sounds
Call'd for the coming crowd, each doleful note
Seem'd like a voice from off the spirit shore,
That told of judgment and eternal things.
O! there were eyes that wept along the road,
And hearts that bled, and moans that came not
But at the funeral time. Awhile we stood
Around the sepulchre's unsightly brink,
Where now that polish'd marble marks the spot,
When on a neighboring grave the man of God,
In majesty erect, rehearsed the burial rites
In tones so clear that all distinctly heard,
And every heart responsive grew devout.

Since then, alas! what changes hath time wrought!
Friends of my early youth, with whom I trod
These grassy walks, and roved among these tombs,
Where are ye fled? Some gone to distant climes
In search of glittering gold; some swell the city's pride,
While others seek the peaceful, rural shade;
And not a few (sad thought!) have found a grave
Or under ground, or in the ocean's tide.

Within these mossy walls where now the bee
And twittering swallow build their nest secure;
Oft I have seen the righteous lowly bow,
And with their reverend pastor here confess
A thousand broken vows, neglected grace,
And sins, and sought forgiveness from above,
In language next to inspiration's style.
Nor were those prayers in heaven unheard: for He
Who breaketh not the slender reed, though bruised
Already, by the bleak ruffian winds,
Came down, and o'er all the worshippers
Threw the broad mantle of redeeming love.
Then rose the herald of immortal grace,
Fill'd with the sacred spirit of his task,
With face so meek, and action so refined,
He seem'd like one late from the world above,
To teach our wand'ring feet the better way.
Behind yon desk once modestly array'd
In velvet green, but now defaced and torn,
He stood, and told the story of the cross,
The resurrection, and triumphant flight
To heaven of death's great Conqueror,
Until most joyous tears dimm'd every weeping eye.

But who is this so late at eventide,
Clothed in the well known weeds of sad distress,
With slow, considerate steps approaches now?
I'll wait and hear, perhaps her tale of grief.
See! she doth move straight onward to yon grave,
Beneath the spreading cypress; dearest spot
In all the wide circumference of earth.
"O God!" she sighs, "'twas just 't was merciful,
And I would not recall his spirit back,
For he hath found a lodging far away,
On that unblighted shore where death ne'er comes."
Lured by this melting voice of patient wo,
I may advance and speak unto her.
Mourner, why
Wouldst thou not call his wand'ring spirit back,
If his untimely fate doth grieve thy heart?
And why dost thou so strangely weep a smile?
Is there in death what can at once arouse
Opposing thoughts of grief and lightsome joy?
"Nay stranger, not in death; dost thou not see
Upon yon ancient walls a glorious name
In iron letters bold?[*] In that I trust:
And while the husband of my youth lies here,
I sorrow not as those who have no hope.
'T is sorrow, then, that fills these eyes with tears—
'T is hope that glistens through them in a smile!"

Blest revelation! far more precious now
Than when I first beheld thy sacred light,
Or felt the inspiration of thy truth.
Time hath its griefs and death its triumphs here,
And in the grave alone, (distressing thought!)
Unnumber'd ills sad shelter seek.
But thou, O Truth divine, doth cheer the path
Of changeful life, that leads through flowers and thorns
To where the unconscious dead in silence rest.
And as the night birds flee the coming day,
Unable to endure the sun's broad light,
So every spectral doubt and pallid fear,
At thy approach, for ever disappear.

J. B. H.

Easton, Pa., May 27, 1834.

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[*] On the south side of the Church the word "Immanuel" is seen in large iron characters.

CHURCH DOCUMENTS.

BISHOP DOANE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-JERSEY.

My Brethren of the Clergy, and of the Laity,—

It is through the good providence of God, that we are again assembled for consultation, as to the best execution of that sacred stewardship in his Church, which he has entrusted to our hands; and the sentiments which especially become us, are devout gratitude for his merciful preservation of us, and entire devotion of ourselves, our souls, and bodies, to the furtherance of his service and glory. Our responsibility so great, our purposes and efforts at the best so poor and feeble, our time so fearfully uncertain, and, at the longest, so very short,—how fervent should our supplications be, that He who has called us to his service, would graciously accept the best we have to bring; and, sanctifying us wholly, make us an acceptable people in his sight, and our labors and our offerings, promotive, through the heavenly blessing, of the kingdom and honor of His dear Son! Of those who, at the last assembling of ourselves together, united their prayers with ours for these desirable results, all[*] are not present now. The venerable Dr. Wharton, the senior Presbyter, not only of our own Diocese, but of the whole American Church, whose name has honored place in all our journals from the first year of the present century, and whose latest public service was his engagement with so much zeal and earnestness in the affairs of our last Convention, fell asleep in Jesus, on the morning of the twenty-third day of July last, and now rests in hope by the side of that peaceful sanctuary in which, for more than thirty-five years he had ministered before God. Of his eminent abilities, ripe scholarship, and rare virtues,—his high standing in the Church, his long and useful services, and the beautiful illustration which the life which he lived, through grace, afforded of the doctrines and precepts which he proclaimed,—occasion has been taken, at other times, and in another way, to speak. With you who knew him, loved him, and honored him, there needs no prompter of his praise. The faithful servant of the Church through a long life, and, by the disposition of his property, her liberal benefactor,[†] the record here made, is due to them who shall come after; that encouraged by his example, they may emulate his excellence, and enjoy its rewards.

Since the last Convention, my residence at Burlington, which was then temporary, and without parochial charge, has assumed a different character. Being, of course, from my distant residence, unacquainted with the local peculiarities of the Diocese, I determined at my consecration, not to decide on the place of my abode among you, until I had become satisfied by personal investigation, and the careful comparison of individual opinions, as to what seemed the position most favorable to the discharge of my official duties, and the advancement of the interests of the Church. I did not doubt, moreover, that in the lapse of time, the course of providence would be developed with sufficient clearness. Soon after I had gone into temporary residence at Burlington, (to which I was chiefly induced by local and personal considerations,) I received from the Rector, Wardens, and Vestry of Trinity Church, Newark, an invitation of the most gratifying character, to establish myself in that place; accompanied with an offer from the congregation, of so generous a nature as to leave no doubt on my mind, that the desire for my removal there was not only universal, but most sincere and hearty. To an expression from such a source, so earnest in its terms, and so liberally enforced, I felt it my duty to respond in the affirmative, the more especially as I should thus be left free from parochial responsibility; when the death of the Rev. Dr. Wharton, and the peculiar circumstances of the parish of St. Mary's, Burlington, presented a conflicting duty. After mature deliberation, with inquiry of those whose judgments in the matter were best instructed, it seemed incumbent on me to assume the charge of the interesting parish thus vacated; which I did,—first for six months, and, afterwards as its Rector. In thus yielding to a strong sense of ecclesiastical duty, I am happy in knowing that my munificent friends at Newark, though disappointed, have not been displeased. The same liberal spirit which devised such liberal things to induce my residence among them, enabled and disposed them cheerfully to yield their own preference, to what seemed to be essential to the welfare of a sister parish. May brotherly love so continue, and ever increase amongst us! It is due to my office, to my own judgment, and to the best interests of the Church, to say, that it is not well that the bishop of any diocese should be responsible for the entire pastoral charge of a congregation. When this is the case, either the parochial or the diocesan interest must suffer. Cases may occur, where the rectorship of a parish seems proper, or indeed necessary, as the means of support to be united to the Episcopate; but provision should then be made, not merely to relieve the bishop from such portion of the duty of preaching, as may enable him to accomplish his visitations, but for the discharge, under his direction, of those daily pastoral offices, without the faithful, constant performance of which, Christ's sheep can never be duly fed. An economical and judicious arrangement for this purpose has always seemed to me, the appointment of a clergyman to reside in the bishop's parish, to supply the pulpit in his absence, to take the immediate charge of the Sunday School, and other interests of the parish, and to perform occasional Missionary duty. The provision for the support of such a clergyman, as Missionary assistant to the Bishop, might properly be chargeable on the Missionary fund of the Diocese. I commend the subject to the consideration of the Convention. The extensive plan of visitation which I propose, cannot well be carried into effect unless there be some such provision.

I proceed to lay before you the proper statement of my official labors during the year just closed.

The four Sundays immediately following the Convention, were spent at Burlington and at Mount Holly. On two of them I officiated in St. Andrew's Church, in the absence of the Rector; and on the other two, in St. Mary's Church, the Rector being incapacitated by sickness.

The last week in June was spent in New-York, in the discharge of the duties which devolved on me as one of the Directors of the General Sunday School Union, and as one of the Trustees of the General Theological Seminary. I spend no time more satisfactorily than that which is occupied in my official relations to the general institutions of our Church. Independently of their great importance, as charged respectively with the promotion of the religious instruction of our children, the preparation of candidates for the ministry, and the extension of the kingdom of the Redeemer by Missions, whether in our own country, or in foreign lands, they have an incalculable value as bonds of union to the several Dioceses,—drawing together the members of the Church throughout the Federal Union, and promoting, under the best auspices, by the best influences, and with the best results, "the unity of the spirit in the bond of peace." It is matter of high congratulation to the Church, that the General Theological Seminary is beginning to accomplish the great purposes for which it was instituted. In the increasing number of the candidates for orders, who resort to it, in the advantages of instruction afforded them there, and above all, in the excellent spirit which pervades the institution,—a spirit of pure and primitive devotion, and we rejoice to know, a Missionary spirit,—there is the best of all possible auguries, under the blessing of God, of prosperity to the Church. In whatever way,—as a body, in our official stations, as individuals,—it is our duty, and will be found our wisdom, to support this institution. To it, under God, we are to look for the extension and establishment of Christ's kingdom among us. An efficient Christian ministry must be a well instructed Christian ministry. It is confirmed by all experience. The time has passed, when the necessities of the Church ought to be allowed as an excuse for deficient preparation for the clerical office. Nothing, indeed, should recommend him for the work of the ministry, who is not moved to undertake it by the love of Christ and of souls. But nothing ought to satisfy him who is so moved, short of the best possible fitness for the work. The time was, when the means for acquiring it did not exist among us. Now they do. It is incumbent on us, my brethren, clerical and lay, to do all that we can in making them commensurate with the wants of the Church,—with the wants I ought rather to say of a perishing world. To lend our aid in the support of the General Theological Seminary, and to enable and induce our candidates for orders, so far as possible, to repair to it, *and to remain there during the whole term,*—a point in which, I regret to say, too many fail,—are immediate and obvious modes of promoting this result. A means, though less direct, yet still more efficient, will be indicated and enforced in another part of the address.

Setting out from New-York, on the day after the public Commencement of the Seminary, I entered on a visitation of several of the churches. My first engagement was at Shrewsbury, which I reached on Saturday evening. On the morning of Sunday, June 30, after baptizing two infants, (one of them the child of the Rector,) I preached and confirmed *sixteen* persons. In the afternoon, I was carried by Mr. Finch to Middletown, and preached in Christ Church. Returning thence, we stopped at Red Bank, where I preached in the school-house. In the evening, I preached the fourth time that day in Christ Church, Shrewsbury. The Churches under the pastoral care of Mr. Finch, are evidently prosperous. The people are well instructed, and through the power of the Spirit, derive both pleasure and profit from the instruction. Generally it will be so. Where ministers continue faithfully to plant and to water, God will give the increase for which they pray. Where they complain that there is no profit from their ministry, it is generally their own fault. No doubt there are different kinds of soil, and some that are very hard to cultivate. But do we not often see the inhabitants of a sterile country, thriving and prosperous, while the possessors of the most fertile land are poor and miserable? The difference is to be attributed chiefly to the diligence and perseverance of the husbandman. Let the Christian minister consider the analogy. Remembering that he is answerable for the tillage, not for the harvest, let him lay to his hand. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." At Shrewsbury there is a good congregation. At Middletown, the attendance is small; there are indeed but few to attend. At Red Bank, a flourishing little village where the steamboats from New-York land passengers, I had many to hear me. Mr. Finch was much encouraged, and especially by a zealous lady, in the attempt to erect a building there for a Sunday School, where the service should also be performed. It is a good plan. In small hamlets where a church cannot be erected, such buildings are a good substitute. An active clergyman will find time to visit the little flocks that may be gathered there, without injury to that which is his peculiar care.

(*To be continued.*)

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[*] I shall be pardoned in commemorating here, those valuable services in his life, and that clear, cogent, and comfortable testimony to the truth and power of the Gospel, in his death, which make the name of the late Dr. Montgomery, a name to be cherished and held in honor by the whole Church, at whose altars he so faithfully served. Though for several of his latest years an honored and influential clergyman of an adjoining Diocese, his first ministry was in the Diocese of New-Jersey, and his heart was much with us. He was present at our last Convention, and entered with the liveliest sympathy into all our interests and hopes. Having richly enjoyed his confidence and friendship for many years, and been with him in the trying, but, through grace, triumphant hour of his death, I desire to put on record my approbation of his principles, my admiration of his spirit, and my most grateful recollection of his endearing private virtues, and of his eminent usefulness to the Church.

[†] Dr. Wharton had entered on his 86th year, and had been more than 61 years a minister of Christ. By his will, he left *one thousand dollars* to the Domestic and Foreign Missionary Society; and made St. Mary's Church, Burlington, his residuary legatee.

DOCTRINAL.

EXTERNAL ORDER.

(*Concluded from p. 720.*)

We will here put down, in opposite columns, begging the reader to pardon the repetition which it may involve, the Episcopal and Presbyterial doctrine on the subject of External Order. The result of the tedious investigation into which we have been obliged to enter, will then appear at a single glance.

Episcopal Doctrine.	*Presbyterial Doctrine.*
1. Our Lord and his apostles instituted a visible Church, of which they commanded all men to become members; and out of this Church there is, ordinarily, no remission of sin, and no covenanted title to salvation.	1. Ibid.
2. A ministry is essential to the existence of the visible Church.	2. Ibid.
3. Outward ordination is essential to the ministry.	3. Ibid.
4. The Episcopal mode is essential to outward ordination.	4. The Presbyterial mode is essential to outward ordination.
5. Of course, without Episcopal ordination there can be no Church, and no covenanted title to salvation.	5. Of course, without Presbyterial ordination there can be no Church, and no covenanted title to salvation.
6. Presbyterial ordination is invalid; and the societies which have adopted it have no ministers and no ordinances. It should be observed, however, that a difference of opinion exists, on this point, among Episcopalians. Some hold that societies, Presbyterially constituted, although they are Christian denominations, cannot be regarded as Churches of Christ: others are disposed to concede the Church character to Presbyterial societies, but consider them as Churches in an imperfect and unsound state.	6. Episcopal ordination is valid; being, in fact, Presbyterial. Therefore, the Episcopal society, being in substance a Presbyterial society, is a true Church. But her deacons have no authority, and such as wait upon their ministrations are guilty of rebellion against God. The whole society of Greek Christians, being destitute of Presbyterial ordination, are in a state of excommunication.[a] The Roman Catholic societies, too, according to the general language of Presbyterial authors, so far from being Churches of Christ, are, in fact, synagogues of Satan.[b]
7. No precise form of Church government is set forth in Scripture. The ministry, as instituted by Christ and his apostles, being preserved inviolate, man is at liberty to exercise a sound discretion as to the proper method of organizing ecclesiastical power, and regulating ecclesiastical affairs.	7. Presbyterial Church government, consisting of congregational, classical, and synodical assemblies, is of divine and unalterable obligation.
8. Neither Episcopacy nor Presbytery has any thing to do with a lawfully constituted *State*.	8. Presbyterianism, some societies of Presbyterians say, is essential to all lawful society in the *State*, not less than in the *Church*.
9. No perfect system of rites and ceremonies is set forth in Scripture. Every Church is vested with a discretionary power in this respect; provided always that nothing be done contrary to the word or the spirit of the sacred oracles.	9. An immutable system of rites and ceremonies is prescribed in Scripture; and to this system all are bound to conform. Such was the doctrine of the Puritans; and such is now the doctrine of the most strict among their descendants. Indeed the Puritans extend the principle even to civil concerns; holding "Scripture to be in such sort the rule of human action, that simply whatsoever we do, and are not by it directed thereunto, the same is sin."

It will be proper, before leaving this part of the subject, to offer a few remarks by way of preventing misconception.

The great design of religion is to make man a spiritual being. "Fear God, and keep his commandments, for this is the whole duty of man." "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind—this is the first and great commandment;—And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If, then, we possess these spiritual qualifications, we cannot fail to be acceptable in the Divine sight; and it must be of little consequence whether we conform to any particular system of external institutions. Such is a very common mode of thinking, and of arguing. But, let it be recollected, we are to keep the commandments of God. This is, indeed, the very definition which is given in Scripture of true religion. If God has thought proper to prescribe a particular system of ordinances, can it be matter of indifference whether we conform to them? What! is it of no consequence whether we keep or violate the Divine law?—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Such was the reasoning of Naaman. His error consisted in making himself wiser than the inspired messenger of Heaven; and the same error lies at the foundation of the language, relative to forms and ordinances, which is so common at the present day. If we love God and man, of what consequence can it be whether we belong to this or that society of Christians? But admit that God has established a visible Church in the world, and appointed in this Church a priesthood to act in his name; is it not our duty to enter this Church, and to wait upon the ministrations of his authorized agents? To answer this question in the negative, is to say that it is immaterial whether we seek the kingdom of heaven in a way of our own devising, or take the course pointed out by infinite wisdom; it is to refuse to be directed by God in the momentous business of our salvation. Of what consequence can it be, exclaims the Quaker, whether we conform to the carnal ordinances of baptism and the Lord's Supper, provided the heart be right?—But there is a previous question,—Are the ordinances of baptism and the supper of divine institution? If they are, it is impious to ask what purpose they can answer. There is no end to the absurdities in which the mode of reasoning in question must involve us. Our first parents thought it of little consequence whether they eat or abstained from eating a particular fruit. So, indeed, it was, considering the thing in itself, and without reference to the Divine command. The Deist, too, may say,—If I love God, it is immaterial whether I embrace Christianity or not—God requires me to give him my heart. But we are first to inquire whether there is sufficient evidence of the divine origin of Christianity. Admit it to be of divine origin, and the conclusion immediately follows that we are to make it our rule of faith and life.

God proposes to us a certain end, and points out the means by which it may be attained. Man is very well pleased with the end; but he thinks the means injudiciously chosen: he, therefore, sets himself to work to devise a different system.

There must, necessarily, be forms in religion; for man is a being compounded of body and soul. Still, these forms are to be regarded as means to an end. God requires us to use them with a view to those qualifications of the heart which they are designed to produce. To neglect to use them is one error—to use them without reference to the end is another. The sincere Christian proposes to himself universal conformity to the Divine law. It is his supreme desire to imbibe the spirit of his Redeemer. He sighs for deliverance from the dominion of sin; and he uses all the means of grace which God has pointed out to him, without undertaking to inquire whether they are of a nature to do him good. Holiness of heart and life is the great object of his pursuit. He pursues it, however, not in a way of his own choosing, but in humble submission to the divine direction.

Every good and perfect gift is from above, and cometh down from the Father of lights. But he chooses his own method, and prescribes his own condition of dispensing his blessings. He grants the end only to such as use the appointed means. This is, evidently, the general rule; although a merciful Being may be expected to bestow the promised blessing on those whose departure from the regular method of seeking it is not wilful, but the result of frailty. "He knows whereof we are made, and remembers that we are but dust."

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[a] It is an unquestionable fact, that the very men who complain of the Episcopal Church for unchurching other denominations, unchurch a hundred Christian professors where she unchurches one such professor. Episcopalians unchurch all who have laid aside Episcopacy.[*] Presbyterians unchurch the Greek Church, containing more members than the whole Protestant world. Besides, the dissenters from Episcopacy sprung up less than three centuries ago; while the Greek Church has existed from the early ages of Christianity. Now multiply the immense number of Greek Christians by the number of generations that have passed since the period mentioned, and you will have the number of Christian professors who are unchurched by the Presbyterian doctrine. Compare this number with the number of dissenters from Episcopacy, multiplied by the number of generations that have passed since Episcopacy was laid aside, and you will be able to form some opinion of the matter in question. It will be seen that, in the business of unchurching, you exceed your Episcopal opponents at the rate of at least a hundred to one.

But the Presbyterial doctrine, I repeat it, unchurches the whole Christian world. What is this doctrine? Simply, that the power of ordination is vested in a presbytery. Now, ordination has always been performed in the Greek Church by the bishop alone; and was so performed in the Latin Church until the time of the fourth Council of Carthage. If the ordinations performed before the fourth Council of Carthage were invalid, those performed since must, of course, be invalid also. Presbyterians, then, must either give up their fundamental principle that "the power of ordination is in a presbytery," or stand charged with unchurching the whole Christian world.

[b] "The Puritans affirmed the Church of Rome to be *no true Church*, and *all her ministrations* to be superstitious and idolatrous; they renounced her communion, and durst not hang the *validity of their ordinations* upon an uninterrupted line of succession from the apostles, through their hands."—*Neal's History of the Puritans*, vol. i. p. 145.

[*] It has been already stated that Episcopalians differ somewhat on this point.

VARIETIES.

STATE OF RELIGION

In Great Britain, before and since the Revolution, compared.

"As my first presumptive proof of a difference (I might almost have said, of a contrast) between the religious character of the period since the Revolution, and that of the period from the accession of Edward the Sixth to the abdication of the second James, I refer to the sermons and to the theological works generally, of the latter period. It is my full conviction, that in any half dozen sermons of Dr. Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meetings during twice as many months. Yet both these were the most popular preachers of their times, were heard with enthusiasm by crowded and promiscuous audiences, and the effect produced by their eloquence was held in reverential and affectionate remembrance by many attendants of their ministry, who, like the pious Isaac Walton, were not themselves men of learning and education. In addition to this fact, think likewise on the large and numerous editions of massy, closely printed folios: the impressions so large and the editions so numerous, that all the industry of destruction for the last hundred years has but of late sufficed to make them rare. From the long list select those works alone, which we know to have been the most current and favorite works of their day: and of these again no more than may well be supposed to have had a place in the scantiest libraries, or perhaps with the Bible and Common Prayer-book to have *formed* the library of their owner. Yet on the single shelf so filled we should find almost every possible question, that could interest or instruct a reader whose whole heart was in his religion, discussed with a command of intellect that seems to exhaust all the learning and logic, all the historical and moral relations, of each several subject. The very length of the discourses, with which these 'rich souls of wit and knowledge' fixed the eyes, ears, and hearts of their crowded congregations, are a source of wonder now-a-days, and (we may add) of self-congratulation, to many a sober Christian, who forgets with what delight he himself has listened to a two-hour's harangue on a loan or tax, or at the trial of some remarkable cause or culprit. The transfer of the interest makes and explains the whole difference. For though much may be fairly charged on the revolution in the *mode* of preaching as well as in the matter, since the fresh morning and fervent noon of the Reformation, when there was no need to visit the conventicles of fanaticism in order to

See God's ambassador in the pulpit stand,
Where they could take notes from his look and hand;
And from his speaking *action* bear away
More sermon than our preachers used to *say;*

yet this too must be referred to the same change in the habits of men's minds, a change that involves both the shepherd and the flock: though like many other *effects*, it tends to reproduce and strengthen its own cause."—*S. T. Coleridge.*

ILLUSTRATION.

Mr. Cecil gives us a beautiful account of the manner in which he taught his little daughter what is meant by faith. "She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,

"My dear, you have some pretty beads there."

"Yes, Papa."

"And you seem to be vastly pleased with them."

"Yes, Papa."

"Well, now throw them behind the fire."

"The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice.

"Well, my dear, do as you please; but you know I never told you to do any thing, which I did not think would be good for you."

She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire.

"Well," said I, "there let them lie, you shall hear more about them another time; but say no more about them now."

Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears of ecstasy. "Those, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing he says in his word. Whether you understand it or not, have faith in him that he means your good."—*Charleston Observer.*

THE AMERICAN HEATHEN.

We have not yet done with the duty of pressing upon the convictions of the American Church the *fact* that there is a vast body of actual Heathen dwelling in the midst of us. The evidence accumulates upon us weekly, so that we can only give a part of what we have. That which we do give, however, is sufficient to raise a responsibility which will effectually constrain Christians to meet the wants of these perishing millions at their own doors, before they undertake any new enterprises abroad. A late number of the Charleston Observer contains the following pathetic appeal by a correspondent.

"Let us establish missionaries among our own negroes, who, in view of religious knowledge are as debasingly ignorant as any on the coast of Africa. For I hazard the assertion that throughout the bounds of our synods there are, at least, one hundred thousand *slaves, speaking* the same language as ourselves, who never heard of the plan of salvation by a Redeemer. Although these may not worship 'Gre Gre,' they worship 'they know not what,' and are, I say it with shame and sorrow, as debased in ignorance and vice as any idolatry on the face of the earth. Let us offer the Gospel first to them, *they are the 'Heathen.'* And no occasion to go to the 'back' parts of the State to find such. Go to Winyaw, to Waccamaw, to the Santees, Waterees, and Pedees, to Black Mingo, to Horse Shoe: and although these names, so familiar to Carolinians, do not sound so rhetorical as certain capes on the coast of Africa, or certain *islands of the sea*; yet *do the sea islands*, independently of the 'back country,' contain more souls than ever yet have been visited by all your missionaries, who have gone (and, alas! many of them never to return) to the coast of heathen Africa."—*N. Y. Evangelist.*

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